

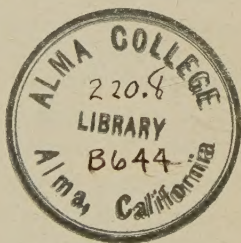


THE BOOK OF BOOKS

OR

DIVINE REVELATION FROM
THREE STANDPOINTS.

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BY

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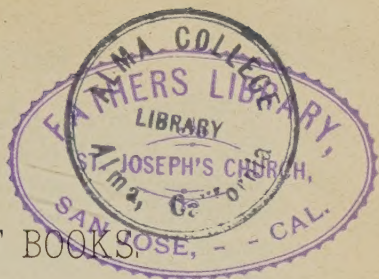
PREFACE.

At the instigation of clerical friends, I wrote and now submit to a generous public "The Book of Books." Divine Revelation has two formidable foes: the Infidel and the Preacher. The former denies it, or, at least, makes light of it on any and all occasions; whereas the latter perverts it or twists it into every shape and form. The Catholic Church, on the other hand, protects and throws all possible safeguards around it. Therefore, in this my fifth work the *dramatis personae* are three in number: the Father, a Catholic priest, who is ever ready to defend God's Word, whether it came down to us by *writing* or by *word of mouth*—that is, by Tradition; Treat, a preacher, who leaves no stone unturned to prop up the shaky frame of Protestantism; and Ingersoll, the champion of the godless. The three speak to one another freely, but not insultingly. If a breach of etiquette occurs, as is often the case in the heat of a debate, an apology is made at once. The preacher upbraids the unbeliever for his incredulity, whereas the infidel, step by step, reminds the parson of incongruities most palpable. In the meanwhile the Father makes use of the one or the other in favor of the Catholic doctrine. In short: in this dialogue two are always against one. Thus a subject in itself more or less "dry" becomes interesting. Treat can

scarcely await the hour, when the Protestant hobby "The Bible and the Bible *alone* is the Rule of Faith" is discussed. Ingersoll, on the other hand, persistently presses the claims of such religious systems as Mormonism, Mohammedanism, Judaism, Buddhism, etc. Finally, he is forced to admit that, if there is any true religion, it must be found in Christianity. He goes a step further, and says to the chagrin of Mr. Treat: if Christianity is true, we must look for it in the Catholic Church, which alone is the authorized teacher of all nations and which alone has the inspired Word of God as can be shown negatively and positively.

THE AUTHOR.

Feast of the Assumption,
Cannelton, Ind., 1897.



THE BOOK OF BOOKS.

CHAPTER I.

A FREETHINKER.

FATHER—Walk in, gentlemen, and be seated. What is your pleasure?

INGERSOLL—My name, Father, is Commodore Ingersoll; and this is Rev. Ira Treat, a graduate of Greencastle, and quite a theological student. As to myself, I am a graduate of Ann Arbor, a school well known to the intellectual world. Just now we are taking a vacation. We came to this town, walked the streets extensively, and, I believe, saw everything of interest. Physically we are somewhat fatigued; therefore, we thought of *killing two birds with one stone*; namely, to rest our weary limbs, and to increase our store of knowledge after which all students thirst.

FATHER—Thank you, gentlemen; I am glad you called—it is indeed a *treat* to meet people classically educated. I had the pleasure of making the acquaintance of one Mr. Treat, known as a religious debater; in fact, I heard him at Adeyville, Perry county, Ind. Are you related to him, Mr. Treat?

TREAT—If at all, very distantly; however, I flatter myself to bear his name—he is a great biblical scholar.

In defense of the Bible and the great truths it contains, he has taken an active part in many a debate. My friend, Mr. Ingersoll and myself agree on all points, the WORD excepted. Like his namesake, the notorious Robert G. Ingersoll, he believes in the *Mistakes of Moses*.

INGERSOLL—Do not ruin me in the estimation of the Father at once, Mr. Treat. It is true, I am very liberal in my views, but I do believe in the *Fatherhood* of God and the *Brotherhood* of man; outside of this, I am what you might term a *freethinker*.

TREAT—We also believe in the Fatherhood of God and the Brotherhood of man, don't we, Father?

FATHER—Indeed we do, and more so than freethinkers. We look upon our fellowmen as the children of the one Father who is in heaven. Therefore, we have infirmaries for the sick, homes for the aged, asylums for the orphans, maternities for the unfortunate and hospitals for the helpless. Freethinkers may have such institutions, but they are "few and far between," for I have never heard of them. On the other hand, a freethinker must be a kind of an outlaw—excuse the expression. Imagine a man who declares the multiplication table wrong from one end to the other—he would be a *freethinker* of the first water. Represent to yourself, if you can, a surveyor who considers himself so *free* as to draw the lines whenever and wherever he pleases. Think of the logician so *free* in the application of the rules of the syllogism that to him the following conclusion would seem perfectly legitimate:

Every man is an animal;

Every bird is an animal;

Therefore, every man is a bird.

INGERSOLL—Of course, I do not mean to say that I am a freethinker in matters pertaining to science—this would be ridiculous, but I am very liberal in my views as to religion, and especially as to the Bible, the so-called Word.

FATHER—Religion also is a science. "A mere knowledge of religious truths and obligations, such as every Christian is bound to possess, is to be distinguished from the science, or more perfect knowledge of religion. Religious knowledge deserves the name of science only then, when, after having proved the existence of divine revelation, and, consequently, the truth of religion itself, it proceeds to demonstrate the various truths of revelation from their sources, establishes its conclusions one from another, and constructs the whole into a harmonious system. Thus the science of religion has the same functions as any other, with this difference that, while other sciences take their principles from reason, religion takes its fundamental truths from revelation." (Handbook of the Christian Religion.) If religion is a science, the Bible is so also. Think of the component parts: Primitive, Patriarchal, Mosaic and Christian Revelations; call to your mind the many books of which the sacred volume is composed; test their *genuineness*, their *integrity* and the author's *trustworthiness*. Men have written at different times and at various places; do they not contradict themselves? are the contradictions real or imaginary? Hence, scientific researches have been made and are being made. It is a great field for you men of science. Do not limit yourselves to a little botany and astronomy, but climb up the ladder of Revelation and look beyond the stars. It seems to me, many of these so-called scientific men

are too circumscribed. Furthermore, either you have a soul, or you have not; if you have, it's worth looking after. Indeed, it is the *science*: "What doth it profit a man if he gain the whole world and lose his own soul?"

TREAT—That's right, Father; talk plainly to him—he is used to it. I have done so time and again, though apparently without the desired effect. I love the sacred text—to me it is soul-inspiring—say what you please, the Bible is *the book*.

INGERSOLL—All this sounds well, Rev. gentlemen. Remember, however, Christians do not agree among themselves—what one affirms the other denies. You appeal to the Bible, but your difficulties are far from being settled. In the meanwhile, new organizations arise, some of which are not so old as we are—new doctrines are preached daily, and no wonder, as long as the doctrine of *private interpretation* of the Scriptures is upheld. This has the tendency of filling the world with skeptics and infidels. We lawyers look upon the Bible as we look upon the law of the land. It is a dead letter—it requires a living interpreter; therefore, we have judges; and, if they do not satisfy us, we appeal to the Supreme Court to define the meaning of the law, and there the matter ends; or, as the Father would say, *Roma locuta est*. To say the least, this seems to be the only practical view to be taken in affairs of so much importance. Our great principle is this: when two contradict each other, both may be wrong, but one is bound to be so.

FATHER—Beg your pardon; you have spoken well, but what you have said is applicable neither to me nor to any other Catholic in the world. *Private interpretation* is a Protestant doctrine—it dates back to the

Father of the Reformation, Dr. Martin Luther. He taught it, and all his followers preach it. Thank God, it is a principle that never has found and never will find its way into the Catholic Church. Our Supreme Court is the Church with its infallible head, the Pope of Rome.

INGERSOLL—I know very little about the tenets of the Catholic Church, but with due deference to Rev. Mr. Treat, I always did consider Catholicism more consistent than Protestantism, though a one-man power is fraught with many dangers.

TREAT—The gentleman is very hard to please. He objects to the fundamental principles of Protestantism, which guarantees the greatest possible liberty of conscience. For a *freethinker* to raise his voice in condemnation of this doctrine, so agreeable to flesh and blood, seems very inconsistent, indeed. This shows again that we usually meet with opposition where we least expect it. But, on the other hand, to him the court of Rome is highly objectionable. If any court in the world is supreme, this one is. Appeals are sent in every day. What does our friend want?

INGERSOLL—The Roman doctrine is too undemocratic. Besides, I do not like the idea of any man dictating to me what I must do and believe to be saved.

TREAT—Then why not come over to us—we give a man all the rope he wants?

INGERSOLL—Theoretically, you are very liberal; in fact, too much so. A principle as broad as yours can not hold the religious world together: hence so much disintegration in the rank and file of Protestantism. You see splinters flying in every direction. Practically,

on the other hand, you are not more liberal than Rome—I need but call your attention to the celebrated Briggs' case.

TREAT—He is very hard to satisfy; do you not think so, Father?

FATHER—You see, he is a freethinker; such men are not bound by any law, and, consequently, it is impossible to argue with them. What he wants is the presidency of God's Church, clothed with the power of appointing a cabinet according to his own heart, a cabinet largely composed of aspiring pets, and woe to the man who would refuse to submit his judgment to those in power.

In this world, Mr. Ingersoll, circumstances often force us to do the bidding of another—or submit to a one-man power as you call it. The servant must do the will of his master, the soldier must follow the general, and the prisoner must abide by the decision of the judge. To talk about *free thought* in these cases is nonsense, at least practically speaking. What follows? Either God appointed a supreme head to govern His Church, or He did not; if He did, we are bound to submit, and there is no alternative—it is a death blow to *free thought*.

TREAT—Let us drop the question. You and I, Father, agree on the Bible; let us confine ourselves to the truths inculcated in it, and let us try to induce our friend to embrace them, and become a good Christian.

INGERSOLL—Another source of infidelity. You are far from agreeing: as is well demonstrated in *Thousand and one Objections to Secret Societies*. You Protestants do not agree among yourselves. Some use the revised edition, others still cling to the edition of King James, who, by the way, had no more authority to prescribe a

certain text than I have; others use Luther's edition. The fact remains, you have no authorized edition. Each and every Protestant considers what he pleases the Word of God. Men of thought are not satisfied with this state of affairs. We want to stand on a platform resting on a good and solid foundation.

TREAT—Barring the question for the present, you agree with us, Father, that revelations have been made and that they have been recorded in Holy Writ. We agree on this, and you cannot but admit it. It's a platform on which all Christians can and do stand. Let us come together and meet this Ingersollian on these grounds. Later, we can discuss the question who is in possession of the Word in all its purity, unaltered, unadulterated. Let us bring the matter to a focus.

INGERSOLL—When you two begin to compare notes, and discuss the merits of your respective Bibles, there will be war in the camp. I can foretell this without being a prophet, or even the son of a prophet. But when you Christian ministers disagree on a question of such vital importance, how can I be held responsible for entertaining doubts about a book written in those remote ages, when duplicates were not made, when stenography was unknown, when the printing press was not in use, when forgery could be practiced so easily. This may seem odd to you men who have imbibed Bible truths from your infancy; but, be it well understood, a man of my age and literary attainments takes nothing for granted—the proof must be forthcoming. I am, however, open to conviction.

FATHER—Do not be too radical. You take many things for granted as well as we do; for instance, that twice two equal four. Unless we admit self-evident

truths, there is no use arguing any question. Therefore, we must have a common starting point.

INGERSOLL—Ah! There is a great difference between a mathematical truth and the revelations as recorded in the Bible. In these we *Rationalists* see no use. I say Rationalists, for the Father seems to be very much opposed to *freethinkers*.

A Rationalist is one who, according to Webster, "relies on his reason as the sole, or the supreme, authority in matters of religion, and rejects supernatural guidance and aid." The great book of nature lies open before us. The ripple of brooklets, the dashing cataract, the green foliage, the golden harvest, the singing birds, the rising and setting sun, the moon on the wane and the twinkling stars: these object lessons teach us all we need know; therefore, we Rationalists look upon revelation with suspicion.



CHAPTER II.

RATIONALISTS, DEISTS, NATURALISTS.

TREAT—There is quite a poetical vein in our friend. Thanks to God, to some extent, we have succeeded in pulling the scales from his eyes. He is no longer a freethinker, but a Rationalist. As to the former, reasoning, as we have seen, stands no show whatever; as to the latter, our intellectual powers will come into good play; he is a man who makes an attempt at reasoning, which in itself is highly commendable. I like to reason with my fellowmen. It is the exercise of a faculty bestowed upon us by an all-wise Creator.

I must confess, however, a Rationalist is not much better than a freethinker, for he repudiates all revelation. Revelation, in its widest sense, is anything brought to our knowledge from any source whatever. To this definition Mr. Ingersoll will not object. No one man knows it all, as the saying goes. Here is a philosopher of great depth, but at oratory he is a miserable failure. There is a shrewd lawyer, but ask him to read his own handwriting, and he does it under protest. Here is an expert kookkeeper, but to him Greek and Roman history is a *tabula rasa*. There is one well versed in the science of botany; his herbarium is replete with the rarest and most delicate flowers; but as to astronomy he is at sea—to him the morning and evening stars are unknown quantities.

FATHER—Well said. In this sense of the word no

Rationalist can or will object to *revelation*; it would be preposterous, indeed. Aside from the meaning of the word, I have another objection to Rationalists. To me they look like a sugar trust—they seem so conceited as to think they have a patent on the reasoning faculty—they claim a monopoly of the powers of reason. Other people think and draw conclusions from premises as well as they. Revelation, even in its stricter sense, does not deprive or rob me of the God-given faculty of reason. God Himself, as we shall presently see, is the author of the one as well as of the other, and He cannot contradict Himself. Revelation, therefore, widens our sphere of thought. Consequently, our views are broader, more lofty and more elevating than those of Rationalists. Furthermore, they look upon themselves as the *fac-totum* of the progress of the eighteenth and nineteenth centuries—a big blunder. People have reasoned long before their time. Socrates, Plato and Aristotle were reasoners, but they had too much sense to deny the possibility or the necessity of Revelation. Julian the apostate was a *Rationalist*. The revelation concerning the Temple of Jerusalem was a thorn in his eye; “not a stone shall be left upon a stone.” Therefore, he gave orders to raise the Temple from its ruins; but balls of fire, bursting from the bowels of the earth, not only put an end to the undertaking, but verified the prophecy. The pagan historian, Ammianus-Marcellinus, testifies to this fact. Porphyry, born A. D. 233, directed his batteries against the Old and New Testament, in which he hoped to find contradictions, absurdities, improbabilities and impossibilities. Read his life of Pythagoras and be convinced of his Rationalism. *Nihil novi sub sole*—(nothing new under the sun).

INGERSOLL—When I speak of revelation, I do not wish to be understood as using the term in its broadest sense. Whatever I can learn by the exercise of my reasoning powers, I consider a mere *natural truth*. We behold, for instance, the earth with all its beauties, tiny blades and sweet-scented roses; we contemplate the heavens above, illuminated by the majestic sun, arched by myriads of stars, all revolving and whirling through space, though not pell-mell, we see in the movement of these heavenly bodies a clock that is never sent to the jeweler for repairs, that never requires winding up, and yet never runs down, that always indicates on its dial the correct time; we see in all this an infinite watchmaker, a Creator, a Supreme Being, God, whom we reverence and adore. Even this we *Deists* do not call revelation properly speaking, though we are well aware that many call it *natural revelation* and by no means improperly. In a nutshell, it all means this: if the creature leads us to the Creator, there is absolutely no necessity for *supernatural revelation*, be it as to the *substance* or as to the *manner* of manifestation, be it *direct*, that is to favored individuals, or *indirect*, that is in a round about way, as you men acquire your supernatural knowledge. In this sense revelation is anything but a *trust*; we all have eyes, and we Deists can see for ourselves. If there are any monopolists, they are to be found on your side of the house; not on ours.

TREAT—He is a Deist now; what will he be next?

FATHER—According to Webster a Deist is “one who believes in the existence of God. but denies revealed religion; one who professes no form of religion, but follows the light of nature and reason as his only guides in doctrine and practice; a freethinker.”

INGERSOLL—That is it, exactly. We look upon Herbert of Cherbury as the father of our convictions.

FATHER—There it is again; just what I said before. The votaries of these "isms" bear watching. If we do not keep an eye on them they will try to make us believe that they lately stumbled upon something the world has never heard of before, that they are in possession of the *truth*, and that we are still groping in the dark. The fact is, there have been Deists from time immemorial. Every man who believed in the existence of a Supreme Being without the aid of divine revelation was a Deist. For this only a little common sense was and is requisite. Call to mind the pagan philosophers, Greek as well as Roman. Aristotle was born B. C. 384, in Stagira, a Greek colony of Macedonia. He says in his cosmological argument for the existence of God: "Although every single movement and existence in the world has a finite cause, and every such finite cause another finite cause back of it, yet back of this infinite series of finite causes there must be an infinite, immaterial being, a first something immoved, all-moving, pure energy, absolute reason, God." This is Deism pure and simple; but do not forget when, where and under what circumstances this doctrine was proclaimed.

Socrates was born at Athens, B. C. 469; of him the orator, statesman and philosopher, Cicero said: "Socrates brought down philosophy from the heavens to the earth." On the last day of his life he held a conversation on the immortality of the soul. He was a *Deist*.

Plato was a native of Athens, B. C. 429. In his time he was a shining light; no one will dare call this in question. And what shall I say of the great Cicero who

first saw the light of the world at Arpinum in 106 B. C. Read his Tusculan Disputations, and admire the genius of a man unaided by revelation, discoursing on the immortality of the soul.

Gentlemen, there have been wise men before our time. If, Mr. Ingersoll, your ideas are not so crude as those of pagan Deists, if you are more humane, if your feelings are more refined, if you are more charitably disposed toward your fellowmen, it is because you have enjoyed the beneficent influence of revelation. As the moon borrows her light from the sun, so modern *Freethinkers*, *Rationalists* and *Deists* borrow theirs from the ancients, who, as a rule, get very little credit for what they have said and done.

TREAT—I believe the modern Deist is not much better than his forefathers.

INGERSOLL—Indeed, we are. The Greeks worshipped creatures; their gods were subject to human passions; they believed in polytheism, though the inferior gods were subject to the supreme god, Zeus, who resided on Mount Olympus. The sacrifices offered to these gods consisted either in living victims, or in inanimate objects, as fruit, wine, honey, milk and frankincense. The Carthaginians also believed in a plurality of gods. Baal was one of them—they even worshipped a female deity, Astarte. During the time of a public calamity the malignant Moloch could be appeased only by human sacrifices, especially by innocent babes. The chief deities among the Romans were: Jupiter, the prince of the air, the cause of rain, storm, thunder and lightning; Juno was the queen of heaven, and Minerva the goddess of manufactures. We are much better off than they were.

FATHER—The influence of Christianity had a salutary effect on you; but the history of Paganism proves that *natural revelation* does not prevent the masses from falling into barbarism. The great and eloquent Cicero himself, after writing so touchingly on the immortality of the soul, confesses his inability to say what the soul is—perhaps it is air, may be it is fire.

In many respects, however, Mr. Treat is right. There are not a few people, even in our own enlightened United States, who believe and reduce to practice what borders very closely on idolatry, if it is not so properly. What virtue is there, for instance, in a horseshoe? Yet thousands hang it over their doors—for some purpose, of course; not for its healing qualities, for it is as *dead as a door nail*; and advanced science can find no medicinal properties in it. On the other hand, revelation says: "Thou shalt not have strange gods before me." The horseshoe is a *strange god*. Steamboat men, as a rule, have very little faith, but this *strange god* occupies a very prominent position on the swimming palace. Many believe in another strange god—they say it is a "good sign" to move your plunder on Sunday. In many instances it is a "sign" that the rent has not been paid. A physician who does not believe in revealed religion said to me a few days ago, when speaking of one of his patients: "I am not superstitious, but he got better on a Sunday, and this is a bad sign." Comments are unnecessary. People will believe in something, either sensible or foolish. A pagan B. C. may be excused, but what excuse will an American citizen give for such tomfoolery? Permit me to call it idolatry. Look at the condition of our North American Indian on the very eve of the twen-

tieth century; he has all the advantages of *natural* revelation, but what is he without *supernatural light*? Our own prize fighters are nothing but relics of barbarism—they are the remnants of the gladiators of Pagan Rome—they may be Deists; for to the good Christian this is an established law: “Love thy neighbor as thyself;” “Thou shalt not kill, strike or wound.”

INGERSOLL—So much money is spent on missionaries sent to heathen lands, and yet so little progress is made in the conversion of Pagans. Methodists alone disburse annually thousands and thousands of dollars. I believe in converting the heathens at home.

TREAT—In reality, you do not believe in this, for you reject revelation. I dare say you have given very little for this purpose. Consistently you could not go where collections are taken up in behalf of this cause.

The best policy is to do the one and not neglect the other. Granting, however, that the money spent is not productive of much good, the insufficiency of *natural* revelations becomes all the more glaring. If the almighty dollar fails, the enemy must be well fortified and the malady deep-seated.

INGERSOLL—Viewing the subject from this standpoint, *supernatural revelation* becomes a necessity.

FATHER—Says the “Handbook of the Christian Religion:” “In order to disprove the existence of a revelation, rationalism asserts that man is self-sufficient, and, therefore, needs no revelation. But, granting that man by the aid of reason could easily and infallibly arrive at the knowledge of natural truths, the conclusion that there is no revelation would be false; for, in the first place, there is this advantage in revelation, that by believing it man will have an opportunity of

submitting his understanding and his will to God, and thus rendering Him homage. For, if man believes a revealed truth, he accepts it, not because he understands it, but simply because God, the Sovereign Truth, has revealed it; and thus he humbly submits his understanding to God's word. Secondly, God may have decreed to require of man the knowledge of truths, and the fulfillment of duties, which can be known only by revelation. In this case, faith on the part of man, as well as revelation on the part of God, is indispensable. For the present, however, we are concerned only with the supernatural revelation of those truths which belong to the natural order."

TREAT—Yes, and in the same book we read: "The very fact that God is infinite makes it probable that there are truths which He has not manifested through the creation of the universe. The *Deist*, therefore, irrationally denies that there are truths in God which can be known only by revelation. At least he must admit that in God there are free acts of the will, of which man has no knowledge; for who can say that he knows all the free acts of another's will? What reason teaches us as at least probable, namely, that God's infinite being contains truths which man of himself could never know, revelation, as manifesting such truths, proves to be a fact. Hence the canon of the Vatican Council (de fide II. can. 3): 'If anyone assert that man cannot be raised by God to a knowledge and perfection surpassing nature, but that he can and must of himself, by continual progress, finally arrive at the possession of all truth and goodness; let him be anathema!'"

Some people are so constituted that they can derive

but very little benefit from nature and her laws. They know it is time to arise when the sun rises, and they retire when he sets. Others for the want of time or the lack of interest draw no lessons from creation. Finally the cravings of the human heart cannot be satisfied in this world. Hence, it follows that he is destined for a *supernatural* end. A *supernatural* end presupposes *supernatural* means: "How could, for instance, the contemplation of the creation, sun, moon and stars, reveal to us the mystery of the most Holy Trinity? How could the constellations teach us that the second Person of the ever Blessed Trinity died the most ignominious death of the cross to effect the reconciliation between God and fallen man." Therefore, away with the doctrine of Deism and Rationalism. Come like a man and join our ranks at once.

INGERSOLL—Who ever heard of a Methodist quoting the Vatican Council?

TREAT—Of course, I do not always agree with Rome, but when she does say a good thing, it is manly to say, *Amen*.

INGERSOLL—I predict that it will not be long until the Father will turn the tables and beat you with your own club. Were I in his place I would do so. Be this as it may, I am bound to admit the feasibility and practicability of revelation proper. No doubt, when man left the hands of his Maker, he was well equipped for the duties of life, and for those pertaining to his last end. No doubt, God revealed to him what was expected of him, told him what he must do and what he must avoid to attain the end of his creation. For man, an intelligent being, to find himself suddenly in this wide world without an object in view, to be endowed

with a free will and not know what choice he is to make, all this is highly improbable, not to say unreasonable. On the other hand, the history of the past teaches that man forgot these heavenly instructions, forgot his Maker, forgot his end, nay, his own origin; therefore, as I said before, revelation is a necessity. However, what troubles me just now is this: how can God make revelations to a creature? Anyone explaining this question satisfactorily will confer a great favor upon us *Naturalists*.

TREAT—These little infidels are so *cute*. When you think you have them, they give you the slip—they are like an unenviable class of people with three or more aliases. But these high-sounding names do not scare us; if Webster's Vest Pocket dictionary proves inadequate, we appeal to the Unabridged. Naturalism is "the doctrine of those who deny a supernatural agency in the miracles and revelations recorded in the Bible, and in the spiritual influence on the soul of man." It differs very little from Rationalism and Deism—it is the same kernel with another shell. I dare say, many call themselves *Naturalists* without having made nature's law a study—perhaps they never owned a physiology.

FATHER—Let us not lose sight of the question. Mr. Ingersoll cannot understand how God can make known His holy will. Had he asked the question, how could God call this world into existence, the answer would have been more perplexing. But when this is taken for granted, it is almost childish to ask: how can God speak to his creatures, especially when they are endowed with intelligence. If He created us, He can talk to us, should He in His mercy choose to do so. On the

part of God, of course, everything is easy; but humanly speaking, it is more difficult to form out of earth a well developed body with a will, memory and understanding than to address this master-piece of the creation. Revelation simply consists in this, that one reasonable being speaks to another similarly endowed, and the subject of the conversation is the well-being of the Father's child. You can speak to me and, vice versa, I can address you; but why deny this prerogative to the Supreme Being?

INGERSOLL—Since God is a spirit and, consequently, invisible, how could He enter into a conversation with a being of flesh and blood?

FATHER—This may be done in more ways than one. He spoke to Samuel without being seen; in a dream he manifested Himself to Joseph in Egypt; to Abraham He appeared in human form; from the burning bush He spoke to Moses; from the mountain, amidst thunder and lightning, He promulgated the Law. Many things in this world are hard to understand, yet we believe in them. We believe, for instance, that an acorn must decay and rot, that rottenness produces a sprout, that the sprout grows until it becomes a mighty oak bidding defiance to North-Western blizzards.

INGERSOLL—Is it not beneath the dignity of so great a God to pay his respects to creatures so insignificant?

TREAT—You contradict yourself; when it pleases you, man is a most wonderful being, his reasoning powers are so great that divine assistance is not needed; but when the tables are turned, man is just too trifling to be spoken to. If it was not beneath God's dignity to create man, it should not be beneath his dignity to look after his welfare. Furthermore, either

man has an immortal soul or he has not; if he has, it is worth saving.

FATHER—Let us quote from Cardinal Gibbons on Providence: "There is a Providence. To say: there is a God, is to say: there is a Providential God; for, we cannot conceive a Creator, who would be indifferent to the works of His hands. The world with all that it contains, which was created by divine power, is also governed by divine wisdom. God is mindful of all His creatures. He never wearies watching over them. He controls all beings by laws adapted to their nature, and directs them to their respective destinies. God's Providence extends not only to every creature that exists, but to every event that happens in the world. He holds in His hands, not only the destiny of nations, but also that of individuals. He numbers, not only the stars of heaven, but the very hairs of your head. He guides, not only every planet that courses through space, but every bird that cleaves the air: 'Not one of them shall fall on the ground without your Father.' He sustains the worm that crawls on the earth, as well as the glowing seraph that adores in heaven. His omnipotent wisdom and providence are displayed in the one as well as in the other. In a word, there is no creature, how vile soever, there is no event or circumstance how insignificant soever, which is beyond the domain of God's providence. Nothing is beneath His personal supervision. If the creation of the smallest insect does not detract from His majesty, surely His superintending providence over it, does not compromise His dignity. The whole world is to be accounted as nothing in comparison with God. If, therefore, the care of little things would be unworthy of God, so also

would be the care of the universe itself." Again: "some philosophers there were, indeed, who, like Plato, Cicero, and Plutarch, had a clearer insight into a future state; but their voice was drowned amid the wail of despair that echoed everywhere around them."

Revelation, then, is not only necessary, but possible. Well does Gibbon observe in his *Decline and Fall*: "Since, therefore, the most sublime efforts of philosophy can extend no farther than feebly to point out the desire, the hope, or, at most, the probability of a future state, there is nothing that can ascertain the existence, and describe the condition of the invisible country which is destined to receive the souls of men after their separation from the body."

CHAPTER III.

MORMONISM.

INGERSOLL—Place yourselves in my position—imagine yourselves free from the prejudices of an early training. I go a step further, picture to yourselves a man coming into this world, say, at the age of twenty-one—he is intelligent, but without bias and free from all trammels; no one speaks to him but *revelation*; books are piled up before him; he is told to study them carefully, subject them to a most critical investigation and, then, point out the revelation born of heaven. I tell you, gentlemen, it puts a man to his wits. It may seem strange to you, but you must not forget one very important factor; you have imbibed not a little of your Christianity, you believe many things because your mothers told you to believe them. I intimated that there are many *revelations*, and there are. The latest of any note are those of Joseph Smith, the founder of the *Church of Jesus Christ of Latter-Day Saints*. He was born in the town of Sharon, Vt., Dec. 23d, 1805. Angelic visits were not uncommon with him, at least, so it is reported. September 21st, 1823, his house seemed to be filled with “consuming fire,” a “personage with a countenance like lightning” stood before him. On Sept. 22d, 1827, he got in possession of wonderful records; nay, he found the famous *Book of Mormon*, written by a prophet of God centuries ago. Smith,

too, had apostles, twelve in number—notable among them was Brigham Young, converted to the faith in 1832. The ecclesiastical hierarchy is composed of president, patriarch, high priests, bishops, elders, teachers and deacons.

Do not understand me to say that I believe in these revelations, but the religious convictions of one man should command as much respect as those of another.

TREAT—We shall see about this. The trouble with men of your stamp is this: you read the life of a visionary, a nineteenth century *crank*—he falls short of your expectations, and that is the end of your investigation. Joseph Smith came rather late in the day. It should be beneath the dignity of an Ann Arbor student to draw a comparison between Christ and Joseph Smith, of whom we read in Chamber's Encyclopædia: "The reputation of the family is said to have been the worst kind; we are told that they avoided honest labor, were intemperate, untruthful and suspected of sheep stealing and other offences." The sect had to leave New England. From Manchester, N. Y., they migrated to Kirtland, O. Later we find them in Jackson county, Missouri, where the neighbors left no stone unturned to get rid of the gang. Finally, they settled in Utah. I need not tell you that the United States legislated against their immorality. If the sect ever was of any account, it soon degenerated. Joseph Smith may not have been a polygamist himself, but his disciple, Brigham Young, was, and he claimed the privilege of supporting many wives on account of a "revelation" made to the founder of the sect. According to their crude notions of theology, God was once a man—He has yet the form of man—He has *legs* though "He

moves up or down through the air without using them."

FATHER—For God's sake, stop! It is too silly to talk about. Mr. Ingersoll admitted that he does not believe in the revelations of Joseph Smith.

CHAPTER IV.

KORAN.

INGERSOLL—Not to mention Luther's revelation, I shall proceed to the Koran, a book of revelation *not so late in the day*, as Mr. Treat would express it.

TREAT—Beg your pardon; whoever heard of a revelation being made to Luther? It is true, he is the Father of Protestantism; but he had no other office, nor did he claim any other than to pull up the weeds of Romish superstition and reinstate the Church of God in her pristine purity.

FATHER—Why do you make use of the word *Romish*, an epithet intended for a slur on our holy Church?

INGERSOLL—Take it back, my friend.

TREAT—Excuse me, Father. It was a lapsus linguæ—a slip of the tongue. Every Protestant historian uses the word, and it is instilled into us from our very infancy to such an extent that we scarcely notice its impropriety. Let Mr. Ingersoll, however, enlighten us on Luther's revelation. If he had one, I want to know all about it.

INGERSOLL—I merely wished to allude to Luther's famous conference with the devil.

TREAT—I do not believe in revelation coming from his satanic majesty—he is the father of lies.

FATHER—Very true; but he knows what is good, and you may rest assured it is something good when he raises his objections. That is his business. Mr.

Ingersoll calls your attention to the objections raised by the devil against *private masses*. You find them in Audin's Life of Luther. In Turnbull's complete translation of this work, the original Latin of this celebrated *conference* is given. The German translation by Dr. Karl Egger is in my possession. Bear in mind we have Luther's own word for the interview with the infernal visitor. But since Mr. Ingersoll only passingly referred to it, let him tell us what he knows about the Koran—which means Lecture—a book to be read.

TREAT—Proceed, old friend; we are going to follow you up and drive you to the wall.

INGERSOLL—Mohammed was born A. D. 571. At the age of 40 he had his first vision: "O Mohammed! verily you are one of God's prophets, and I am His angel Gabriel." In another vision he saw himself on the winged steed Borak going to Jerusalem, where he prayed in the Temple with Abraham, Moses and Jesus. On another occasion, with the speed of lightning, he passed through seven heavens. In the third heaven he met Moses weeping, because he (Mohammed) was so successful.

TREAT—Great stars! heaven must be a dismal looking place when the green-eyed monster, jealousy, holds the fort, and when men, like Moses, spend their time in shedding tears. This brands the whole system as a fake. But continue.

INGERSOLL—In Arabia idolatry was the oldest form of worship, to which Mohammed, as he should be, was very much opposed. To him the revelation was made: "*There is but one God, and Mohammed is His prophet.*" Like all reformers, he met with opposition. The Hegira, flight from Mecca, his native home, is dated July 16, 622.

TREAT—You Ingersollites are easily duped—many an inmate of a lunatic asylum pretends to be a prophet of God—let Mohammed substantiate his claims. We Christians take nothing for granted. Has he wrought miracles? To abrogate the Old Law, Christ and the Apostles wrought them, as we are prepared to prove in due time. If he has not, let the sanctity of his life and doctrines be the test. I say he was a polygamist and all historians bear me out on this question.

INGERSOLL—I see the Father has in his library “The World’s Congress of Religions” by the Beezley Publishing Co., Chicago, Ill., 1894. In a paper read by Mohammed Alexander Russell Webb, of New York, the following statement was made: “The chief objection, and the first one generally made, is polygamy. It is quite generally believed that polygamy and the Purdah, or exclusion of females, is a part of the Islamic system. This is not true. There is only one verse in the Koran which can possibly be distorted into an excuse for polygamy, and that is, practically, a prohibition of it. Only the other day, I read a communication in a church newspaper, written by a well-known clergyman, who said that the Koran required the Sultan of Turkey to take a new wife every year. There is no such requirement in the Koran, and what surprised me most was that such an intelligent, well-educated man as the writer, should make that statement. I am charitable enough to admit that he made it through ignorance. I never met but two Mussulmans in my life who had more than one wife. There is nothing in the sayings of the prophet, nor in the Koran, warranting or permitting the Purdah. During the life of the prophet and the early Caliphates, the Arabian women

went abroad freely, and, what is more, were honored, respected and fully protected in the exercise of their rights and privileges."

FATHER—At the same congress, the Rev. George F. Post, D. D., of Beirut, Syria, says, and, by the way, he agrees with all historians: "I read in chapter IV. of the Koran: 'And if ye fear that ye shall not act with equity towards orphans or the female sex, take in marriage of such other women as please you, two, or three, or four, and not more.' In the same chapter I read: 'Ye may with your substance provide wives for yourselves.' I read, however, that those were not sufficient provisions for the prophet, and the special revelation had to be made from heaven in these words: 'O prophet, we have allowed thee thy wives unto whom thou hast given thy dower, and also the slaves which thy right hand possesseth of the booty which God hath granted thee, and the daughters of thy uncles and the daughters of thy aunts, both on thy father's side and thy mother's side, who have fled with thee from Mecca, and any other believing woman, if she give herself unto the prophet, in case the prophet desires to take her to wife. This is a peculiar privilege granted unto thee above the rest of the true believers. We know what we have ordained them concerning their wives and their slaves which their right hands possess; lest it should be deemed a crime in thee to make use of the privilege granted thee, for God is merciful and gracious. It shall not be lawful for thee to take other women to wife hereafter, nor to exchange any of thy wives for them, although their beauty pleases thee, except the slaves whom thy right hand shall possess.' "

TREAT—If this is not polygamy outright, I do not

know what it is. Said the same George E. Post at Chicago: "There is one chapter which I dare not stand before you, sisters and mothers, wives and daughters and read to you. I have not the face to read it; nor would I like to read it even in a congregation of men. It is the sixty-fourth chapter of the Koran. You may read that chapter, if you like, yourselves, and you may read the comments of their great leaders and theologians, those men on whom they rely for the interpretation of the Koran. The chapter is called *Prohibition*. If I were going to name it I should call it *High License*."

FATHER—All historians agree that Mohammed married Zeinab, the wife of his adopted son Zeid, although at the time he was well supplied with wives. To quiet his disturbed conscience, he received a new revelation with God's approbation. One more quotation and ample proofs have been furnished that the Koran favors polygamy. George Washburn, D. D., president of Robert College, Constantinople, stated at the Congress of Religions: "In regard to polygamy, divorce and slavery, the morality of Islam is in direct contrast with that of Christianity, and as the principles of the faith, so far as determined by the Koran and the traditions, are fixed and unchangeable, no change in regard to the legality of these can be expected. They may be silently abandoned, but they can never be forbidden by law in any Mohammedan State."

TREAT—This language is too plain to be misunderstood. What more do you want, my friend?

INGERSOLL—In our day and age, it must be confessed, a revelation favoring polygamy seems spurious—bears the stamp of falsehood. On this question,

however, Christian ministers are not very consistent. Jones is divorced from Susan to-day; to-morrow he procures a *license* to marry Kate; he puts a five or ten dollar bill in his vest pocket, takes her to the minister and is married without any scruples of conscience. If this is not Mohammedanism, it is the next thing to it. It is an injustice to womanhood, and I do not believe in it, though I am not a Christian. A man has no right to send his wife adrift—he ought to protect her and support her as long as he lives. This is my doctrine.

FATHER—You are very sweeping in your statement; remember you are addressing a *priest as well as a preacher*. Neither I, nor any other priest, would marry Jones to Kate when he has been lawfully married to Susan. For proof I refer you to Henry VIII. and Napoleon I.

INGERSOLL—Beg your pardon, priests are an exception to the rule. The law is clearly laid down in *Mollie's Mistake*; or, *Mixed Marriages*. I read, it and as to the indissolubility of marriage, I said *amen*. No telling, however, what Bro. Treat would do.

TREAT—I adapt myself to the circumstances—the law of the land legalizes the marriage; if I do not pronounce the ceremony, somebody else will.

INGERSOLL—This excuse is better than none at all; but the Christian revelation, which you profess, should be your rule of action. I repeat it, one more step and you find yourself in the camp of Mohammedanism on the question of matrimonial life. On the other hand, to Mohammed's doctrine of God every Christian must give his assent. Omer Nessefi, A. D. 1142, expresses himself thus: "God is one and eternal. He lives, and

is almighty. He knows all things, hears all things, sees all things. He is endowed with will and action. He has neither form nor feature, neither bounds, limits nor numbers, neither parts, multiplications nor divisions, because He is neither body nor matter. He has neither beginning nor end." As to the moral code, let me quote a few passages from the Koran: "God commands justice, benevolence and liberality. He forbids crime, injustice and calumny." "Avoid sin in secret and in public. The wicked will receive the rewards of his deeds." "God promises his mercy and a brilliant recompense to those who add good works to their faith." "He who commits iniquity will lose his soul." Said Mohammed Alexander Russell Webb at the Congress of Religions: "I have never seen a drunken Mussulman, nor one who carried the odor of whiskey or beer about him. . . . Prostitution and marital infidelity, with scandalous newspaper reports of divorce proceedings, are quite impossible in a Mussulman community where European influences have no foothold. A woman toiling over a wash-tub to support a drunken husband and several children, and a poor widow with her little ones turned into the streets for non-payment of rent, are episodes that never occur where Islamic laws and customs prevail. Woman takes her place as man's honored and respected companion and helpmate, and is the mistress of her home whenever she is disposed to occupy that position. Her rights are accorded to her freely. . . . It is true that she does not attend public balls and receptions, wearing a dress that some people might consider immodest, and waste her health and jeopardize her marital happiness in the enervating dance, nor does her

husband do so. She does not go to the theater, the circus, the races, nor the public gatherings in search of amusement, but finds her pleasure and recreation at home in the pure atmosphere of her husband's and children's love and the peaceful, refining occupation of domestic life."

TREAT—I believe, Mr. Webb, the New Yorker, did not know what he was talking about. I cannot see how any woman can look upon herself as the "mistress" of her home, when at any moment the husband may bring in another to share the "peaceful, refining occupation of domestic life," and this under the sanction of the law of the land, the Koran. The Rev. Benno, O. S. B., of St. Meinrad's Abbey, Ind., having traveled extensively through the East in 1894, says: "The Turkish women have little or nothing to say—they seem to feel their degradation—the expression of sadness is depicted on every face, and until I reached Nazareth, where we find good Christians, I have not seen a woman smile." So much for the "honored and respected companion." Rest assured, there was a great deal of nonsense read at the Congress of Religions.

TREAT—I have one more objection to Mohammedism: the Mussulman believes in the horrid doctrine of *fatalism*, not denied by G. Washburn, D. D. Constantinople: "Mohammedan morality is also differentiated from the Christian by its fatalistic interpretation of the doctrine of the Decrees. The Moslem who reads in the Koran 'As for every man we have firmly fixed his fate about his neck,' and the many similar passages; who is taught that, at least, so far as the future life is concerned, his fate has been fixed from eternity by an arbitrary and irrevocable decree, naturally falls into

fatalism; not absolute fatalism, for the Moslem, as we have seen, has his strict code of morality and his burdensome ceremonial law, but at least such a measure of fatalism as weakens his sense of personal responsibility, and leaves him to look upon the whole Christian scheme of redemption as unnecessary, if not absurd."

INGERSOLL—I see very little difference between the Koran and the Westminster catechism. In the former I read: "God has from all eternity fore-ordained by an immutable decree all things whatsoever that come to pass, whether good or evil." In the latter the same thought is expressed thus: "The decrees of God are His eternal purpose according to the council of His will, whereby for His own glory He hath fore-ordained whatever comes to pass."

TREAT—Bear in mind, I am not a Presbyterian, but a Methodist, and we Methodists are not so radical in our views.

INGERSOLL—But Presbyterians are Christians and they are entitled to as much respect for their views as you are. *Private interpretation* of the Scriptures guarantees them the right of formulating a creed to their own taste. You preach this doctrine from January the first to December the last. Hence, you cannot and should not object to a difference of opinion. Give up this principle and you draw the foundation from under Protestantism.

FATHER—Mr. Ingersoll is right. Protestantism is the prolific mother of many churches; many churches lead to indifferentism; indifferentism leads to infidelity and infidelity begets crime.

TREAT—This is a three-handed euchre game—always

two against one. In this way we shall never convert Mr. Ingersoll. Hostility in the camp means self-destruction.

FATHER—Beyond a doubt; but when agnostics hit the center, it is good to give them a score. However, since Mr. Ingersoll has no more faith in Mohammedanism than you or I, let me conclude with the following quotation from Darras: "The Koran is a confused gathering of narrations, visions, sermons, precepts and counsels, in which a truth is ever jostled by a lie; a rhapsody sometimes lost in the clouds, sometimes dragging in the dust, and where nearly every maxim is contradicted by a contrary aphorism. In a dogmatic point of view, Mahomet rejected the Christian idea of a Trinity, which he deemed incompatible with the Divine unity. He preached the existence of one God, without distinction of persons, whose ministers were the angels and prophets. On this principle there was no Incarnation, no Redemption. Jesus Christ was not the second Person of the Blessed Trinity, the Son of God made man. . . . Polygamy is allowed by the Koran, which thus destroys the holiness of the married state, breaks every family tie, lowers woman and dooms her to a shameful seclusion. The Arabian lawgiver aimed at filling his followers with a thirst for conquest and a proud disdain for all that is not Mahometan. In every eastern province that still wears the yoke of Islamism, the Christian is to this day called by the name of *Giaour* (dog). Industry is branded by the Koran as the work of slaves. The freeman was born to bear arms in battle, to rest in time of peace, surrounded by every delight and sensual enjoyment, amid blooming gardens, splashing fountains, and the soft

murmur of perfumed rills. These two principles, a religious contempt for every other people, and slothfulness raised to the dignity of a dogma, have extinguished commerce, industry, agriculture, and the arts in the East. A good Mussulman would be ashamed to show any sympathy with a Giaour by industrial or commercial relations; he would deem himself disgraced to ask his fertile plains for other fruit than that they bear untilled except by nature."

TREAT—Mormonism and Mohammedism having been disposed of, in a chronological order, the next in order would be the New Testament revelation. Impatiently I am awaiting the time to see it put to a critical test. The touch of no infidel's hand can blight this heavenly blossom. Say what you please, Mr. Ingersoll.

CHAPTER V.

BUDDHISM.

INGERSOLL—Why not investigate the claims of Buddhism? It is not of *recent date*; and, just now, it is the study of the world's profoundest scholars. They seem to think that Christianity is but a modification thereof. At the Columbian Fair the followers of this religion had more to say than those of any other, and for obvious reasons.

TREAT—How shy you are of the Christian revelation; anything but Christ and the atonement, the atonement, the great pivot on which the whole plan of our salvation revolves. I venture to say, before we shall have the pleasure of presenting our claims, Mr. Ingersoll will drag us into the barrens of Shintoism, into the uncultivated fields of Confucianism, and, finally, drop us in the mire of undated Brahmanism.

INGERSOLL—I believe you people believe that Christianity will suffer by comparison. Brace up and stand by the consequences. Truth has nothing to fear.

TREAT—Pshaw! Voltaire, Robespierre, Renan and Thomas Payne are dead and gone; your name-sake was not only scalped, but skinned alive by Father Lambert in his famous "Notes on Ingersoll." Christ's own still live and shall continue to do so: "Behold, I am with you all days, even to the consummation of the world." Matt. xxviii. 20.

INGERSOLL—He could not be with you and the Father too, because you contradict each other. What one affirms, the other denies. To claim that the "spirit of truth" is with the one as well as the other, is, in my humble opinion, simply preposterous. You and the Father, for instance, could not hold a two minutes' conversation on religion without coming in conflict.

TREAT—You are badly mistaken. Lately a great change has been wrought. I am told, in New York, a Catholic priest undertook to edit a paper, which has no other object than to show that the difference between Catholicism and Protestantism is not very great; that the difference is rather in the name than in the reality. Think of the Congress of Religions at the World's Fair. Even Rome took a very prominent part in it. The more we understand each other, the less will be the difference of opinion. It did my heart and soul good to see Catholics, Methodists, Presbyterians, Episcopalians and Jews meet in Congress at Chicago in 1893. "Behold how good and how pleasant it is for brethren to dwell together in unity." Ps. 132: 1.

INGERSOLL—I am told that quite a number of the *brethren* hissed when a Mr. Webb read a paper favoring polygamy. Of course, I think, they were right; but it proves they did not "dwell together in unity." Furthermore, the Jew denied the Divinity of Christ; you, on the other hand, stoutly upheld it: how can there be "unity among the brethren" under these circumstances? Finally, Rome, it is true, took a prominent part; but, rest assured, she will never give up a single one of her articles of faith. She took part to show her colors, to convince the world that she is not afraid to face the nations, but she will continue to teach to the

end of the world that Christ instituted *seven* sacraments, that baptism is necessary to salvation, that the Holy Ghost is received in the sacrament of confirmation, that in holy communion not the token, nor the shadow, but the body and blood of the Lord Jesus Christ is consumed, really, truly and substantially; that in the sacrament of penance sins are not merely declared to be forgiven, but actually forgiven by the priest, God's representative; that extreme unction, holy orders and matrimony are sacraments; that there is an intermediate state between heaven and hell; that an indulgence is not a remission of sins, much less a license to commit them, but a remission of the temporal punishment due to sin; that the Blessed Virgin and the saints should be venerated as the mother and friends of God's own household. All this you deny, but I assure you that Rome will not give up one iota. If you know anything about her history you must be aware of this fact. Furthermore, Rome has condemned congresses of religion. This will put a stop to "unity among the brethren." On the other hand you Protestants do not agree among yourselves; if you did so, it would be the miracle of miracles; for your fundamental principle is: *let each man be his own judge* in matters of faith.

TREAT—Go on, then; give us your views on Buddhism.

INGERSOLL—The foundation of Buddhism is Brahmanism. At one time, the religion of India was the worship of nature. Though the Indians believed in a plurality of gods, yet, like all heathen nations, they had a vague idea of a Supreme Being, Brahma, whose representative was the sun worshipped under

the name of Brahman. In the north of India there were two other systems of religion, Sivaism and Vishnuism. The followers of the former deified fire, whereas the latter venerated water. Hence the Indian Trinity, Brahma, Vishnu and Siva: sun, water and fire.

Many believe that the doctrine of three Divine Persons in one God is borrowed from Indian theology.

TREAT—Who believes so? The very idea of comparing the Father, Son and Holy Ghost with the sun, water and fire! If the Indians had a vague idea of the Trinity, why not attribute it to primitive revelation? No doubt, God has revealed many things to our first parents, with whom as long as they were in a state of innocence, He must have been on intimate terms. He was their Creator and they were His creatures. He loved them as a father loves his offspring. To create them was to love, protect and direct them, to acquaint them with the object of their creation, to teach them the duties incumbent upon them, to point out the ways and means to gain their end. Much, it is true, was forgotten, but not all, as the history of nations proves. It seems that the heathens even had the idea of incarnation, for Vishnu assumed human form ten times. On the other hand, his followers burned widows. Surely, you do not consider this a Divine revelation?

FATHER—This is not all. The Indians believed in the God Varuna, the director of the sun, moon and stars; the sun was his eye and the wind his breath; he gave intelligence to man, strength to the horse and milk to the cow.

Pause one moment; the juice of the Soma (moon-plant) according to their crude notions was the progenitor of gods, and the lord of prayer which forced

the deities to come to man's assistance. His name was Brahmanaspathi. From him came Brahma, the holy, the god of gods. Brahma is the soul of the world—he is the creator of nature and at the same time nature itself.

What stupidity! Think of a watch manufacturing itself! Lacy, the defender of Robert G. Ingersoll, might find time to dabble in this pool of nonsense, but a Christian's time is too precious for such puerilities. But, since we are at it, let us continue the research. The gods proceeded from Brahma; then the spirits of the air, the priests, the warriors, the farmers and mechanics; after this, the slaves, animals, plants and herbs; and finally, stone.

INGERSOLL—These people believed in the immortality of the soul, as well as you do. We can learn many things from them.

TREAT—Very true; but you wish to learn from them only, and not from us Christians. There is very little consolation in the immortality of Brahmanism, which teaches the doctrine of transmigration. The sudra (fugitive) who has led a pure life must pass through it again, but as a farmer. Having lived a pure life as a farmer, he must pass through a third, that of a warrior, and finally, that of a Brahman. Should he have the good fortune to end this life free from sin, he enters Brahma itself, that is heaven. The great sinner, however, becomes a plant or a beast after death. He who was ferocious is reborn as a lion or tiger. He who kills a Brahman may become a dog, mule or goat. A cow-thief is changed into a crocodile; he who steals corn will re-appear in the form of a rat (the idea is not a bad one), he who steals roots must play the role of an

ape at his second birth. In all animals the Indian saw penitent souls, the souls of his relatives and ancestors.

Therefore we find equipped hospitals for apes and cows. Hence some went so far as to tie a handkerchief over their mouth before taking a nap, lest by suction they might swallow a fly bearing the soul of a kind friend or next door neighbor. How would you like to see your father in the shape of a frog, sitting on the bank of a muddy pond and jumping into the water when he beholds you, his son, passing by? How would you like to meet your beloved mother, or your affectionate sister engaged in the dishonorable business of a tumbling-bug on our public highways?

INGERSOLL—You are too extreme, Mr. Treat.

FATHER—It is Brahmanism out and out, which you seem to prefer to Christianity. It is a conclusion drawn from the premises: therefore, be manly and abide by the consequences.

INGERSOLL—What have you to say about Manu?

TREAT—The Indians look upon him as the first man, the first king, the first priest, the wise and the holy. Manu's law book prescribes punishment, not only for the inhabitants of the earth, but also for the inmates of heaven. Remember this for all time to come.

FATHER—This gives a man no chance whatever.

TREAT—The king, even in his infancy, is likened unto the gods. A young man in quest of a *better half* should pay especial attention to her teeth and hair. The former should be small and the latter fine. She should look like a swan or like an elephant.

FATHER—What a beauty she must be!

TREAT—Listen! A girl of eight years should be the choice of a man of twenty-four; a man of thirty

should choose one of ten. For this assertion, Bohlen is authority. Widows, of course, are not permitted to marry.

INGERSOLL—It was not my intention to say much about Brahmanism—reference to it was made only incidentally. Of late years, the attention of the scientific world is directed to Buddhism. The reformer of the Brahminical religion was Gautamas, called Bud-dhas, the *wise*.

TREAT—A good thing that a reformation took place; indeed, it was sorely needed. But proceed and tell us all about Buddhism.

INGERSOLL—Let me introduce the subject by quoting no less renowned a man than Max Mueller, to whom we are greatly indebted for the knowledge of India's religion: "When a religion has ceased to produce champions, prophets and martyrs it has ceased to live in the true sense of the word, and the decisive battle for the dominion of the world would have to be fought out among the three missionary religions which are alive: Buddhism, Mohammedism and Christianity."

TREAT—To put Christianity on the same level with Mohammedism is to me simply intolerable. What mistakes smart men do make!

INGERSOLL—In the *History of Civilization* by H. T. Buckle we read: "A knowledge of Buddhism is necessary to the right understanding of Christianity. Buddhism is, besides, a most philosophic creed. Theologians should study it."

TREAT—It is getting worse at every step—we shall show you in due time that Buddhism teaches not a little nonsense.

INGERSOLL—Says R. C. Dutt: "The moral teach-

ings and precepts of Buddhism have so much in common with those of Christianity that some connection between the two systems of religion has long been suspected. Candid inquirers who have paid attention to the history of India and to the Greek world during the centuries immediately preceding the Christian Era, and noted the intrinsic relationship which existed between these countries in scientific, religious and literary ideas, found no difficulty in believing that Buddhist ideas and precepts penetrated into the Greek world before the birth of Christ. The discovery of the Asoka inscription of Hirnar, which tells us that that enlightened Emperor of India made peace with five Greek kings, and sent Buddhist missionaries to preach his religion in Syria, explains to us the process by which the ideas were communicated. Researches into doctrines of the Theraputs in Egypt, and of the Essenes in Palestine, leave no doubt, even in the minds of such devout Christian thinkers as Dean Mansel, that the movement which those sects embodied was due to Buddhist missionaries, who visited Egypt and Palestine within two generations of the time of Alexander the Great. A few writers, like Benson, Leydal and Lillie, maintain that the Christian religion has sprung directly from Buddhism."

TREAT—I can stand it no longer. When was Buddha born?

INGERSOLL—Greater men than we stood it. These passages were read by H. Dharmapala, of India, at the Congress of Religions. Buddha himself did not write; consequently, there is some doubt as to the date of his birth. Zituszen Ashitsn told those assembled at Chicago in 1893, that Buddha was born two thousand

nine hundred and twenty years ago, or 1026 years before Christ.

FATHER—Read "Occasional Essays" by the Right Rev. Francis Silas Chatard, D. D. He proves in the article that "Brahmanism does not antedate the Mosaic Writings," and that Buddha died in the year 477 B.C. If the proof is not mathematically certain, it is given on this order to the praise of the Bishop by commentators.

INGERSOLL—Do you dare tell me that the Old Testament antedates the Vedas?

TREAT—Indeed, we do. Buddhism is the daughter of Brahmanism, and this, says the Bishop of Vincennes, is comparatively modern. Remember, too, his authorities are Max Mueller and Monseigneur Laouenan, men of world-wide renown, especially on the question of religion in India.

INGERSOLL—Granting that the claims of India to antiquity are somewhat overdrawn, it is ridiculous to attempt to cramp everything within the narrow period of 6,000 years. This theory has been exploded by science a long time ago.

FATHER—As to the 6,000 year period, we shall see more about it later. It is true, however, that it is a matter of considerable conjecture when writing was introduced into India; but the Phœnicians, no doubt, taught the alphabet to the people of that country. In 1821 Kopp makes this assertion (*Bilder und Schriften der Vorzeit*). After him Princep boldly says so (*Modifications of the Sanskrit Alphabets*). Finally Albrecht Weber proves it (*Indische Skizzen*).

INGERSOLL—It is reasonable to suppose that the inhabitants of the East know more about their own

history than foreigners. At the Congress of Religions Manibal N. Dvivedi, of Bombay, India, said: "The oldest of the four Vedas (knowledge) is admittedly the Rigveda. It is the most ancient record of the Aryan nation, nay, of the first humanity our earth knows of."

TREAT—In the course of nature it should be so, since the cradle of humanity stood in Asia; but as a matter of fact it is not true in many instances. For instance, I know more about Presbyterianism than the great majority of its adherents.

INGERSOLL—In Chamber's encyclopædia we read: "The oldest of these works, and, in all probability, the oldest literary document still existing is the Rigveda." The other three Vedas are: Sama-veda, Yagur-veda and Atharva-veda. The subdivisions of every Veda are: Samhita, Brahmana and Sutra. Rig-veda means a song of praise, it contains 1028 hymns, 10,622 verses, 153,826 words and 432,000 syllables. This gives us an idea of the magnitude of the sacred writings of the Hindus. These revelations are called Sointi.

TREAT—All this is no proof that the Vedas were written thousands of years B. C. Monseigneur Laonenan came to this conclusion: "If the Vedas, certainly ancient in part, reach a high antiquity, we have no historic proof of their real age; the calculations, or rather the most favorable conjectures, do not place them in a period beyond the seventeenth or eighteenth century before Christ, that is, the time when Moses wrote. . . . If, therefore, we meet with some analogies between the doctrines of Brahmanism and of Christianity, and there has been borrowing, we have the right to assert that it is the Vedas that have borrowed from the Bible, and not the Bible from the Vedas."

INGERSOLL—This is not the prevailing opinion. *Vox populi, vox Dei*. The verdict of the people, especially in our day, is just the reverse.

FATHER—Semi-infidels, as well as rank infidels, will appeal to God in an evil hour. To this, of course, we do not object; but the verdict of scientific researches must not be set at naught. Prof. Max Mueller tells us that “few Sanskrit manuscripts in India are older than the year 1,000 after Christ; nor is there any evidence that the art of writing was known in India much before the beginning of Buddhism or at the very end of vedic literature.” As to this learned professor, Bishop Chatard sums up as follows: “The compilation of the Rig-veda from spontaneously developed hymns and from traditions, he deems, is not to be assigned to an earlier date than the year 1,000 B. C. When they were first uttered he cannot tell; to measure the growth of the Vedic religion by years, *‘can never be more than guesswork.’* All these hymns and compositions, and all the books, down to about the year 500, were handed down purely by memory; writing being, as far as evidence goes, unknown in India before that time. Again, Sanskrit manuscripts, as a rule, are not to be found before 1,000 years after Christ. Moreover, the Vedic religion passed through many phases before the year 500 B. C. As for inspiration, it was an afterthought.” (Essays p. 362).

INGERSOLL—When it comes to dates, you people are not very accurate. According to the work just quoted, Buddha may have died in 592, 543, 477, or 472 B. C. (p. 366).

TREAT—We admit that the precise date of his death cannot be given. However, on your part, it is foolish

to talk about a fabulous antiquity. Histories and encyclopædias will testify against you. Read *Ancient Geography and History* by Putz and Arnold, *Weltgeschichte* by Weisz, *The American Encyclopædia* and Chamber's. But be pleased to tell us something about his life.

INGERSOLL—At the age of sixteen Gautama was married to the lady Gopa.

TREAT—History records that besides Gopa he had other wives, two or three.

INGERSOLL—Let me quote the American Encyclopædia: "He was a reformer of Brahmanism, introducing a simple creed, and substituting a mild and humane code of morality for its cruel laws and usages."

TREAT—You do not tell it all. The same encyclopædia says: "While in the fourth heaven, he determines to save the world, and chooses to be born of Maya, yet a Virgin. He descends from heaven as a white elephant, he is conceived as a five-colored ray of light. He is born, amid great miracles, through the right side, and as soon as born solemnly proclaims his mission. He is tempted by Mara, the god of love, sin and death. He recollects all his previous births, and shines forth as Buddha, the *awakened, intelligent, knowing*. All beings become aware of his arrival, and two merchants from far-off lands are the first mortals who see him, offering money, milk, etc."

FATHER—Who does not see in this the history of our Divine Savior, though to some extent misrepresented? "Behold, a virgin shall conceive, and bear a son; and his name shall be called Emmanuel." Isaias, 7, 14. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Em-

manuel, which, being interpreted, is, God with us." Matt. 1, 23. *All beings become aware of his arrival.*

"There were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them; and the brightness of God shone around about them; and they feared with great fear." Luke 2, 8-9. "Where is he that is born king of the Jews? for we have seen his star in the east, and we are come to adore him . . . and falling down, they adored him; and opening their treasures, they offered to him gifts, gold, frankincense, and myrrh." Matt. Chapt. II.

INGERSOLL—If the sacred writings of the Indians, known as the Sastra (law), and divided into eighteen classes, are comparatively modern, they may have borrowed much from the Old and New Testament. But here is a difficulty that presents itself at once, and, by the way, it is one that cannot be easily overcome. We all know that the Jews were, not only a secluded, but a very selfish people. Time and again they were warned by God Himself to keep themselves aloof from their neighbors, lest they might become contaminated. Now, how could India learn much from the land of milk and honey?

TREAT—We do not claim that they did learn much; if they had, many of their teachings would not be what they are. We lay claim to this only: whatever truth they possess was either borrowed from us, or it is the inheritance of primitive revelation. Be this as it may, the people of Palestine were not so isolated as you imagine. Read the *Essays*, quoted more than once, and you will be surprised what traffic was carried on between India and Egypt, via the Promised Land.

Strabo and Pliny are cited as authorities. But, continue the biography of Buddha.

INGERSOLL—He renounced the pleasures of this world, retired into solitude, suffered hunger and thirst, heat and cold, exposed himself to rain and storms, practiced all kinds of austerities to mortify the body and bring it under subjection—he became perfectly emaciated.

TREAT—I do not believe in such nonsense. *Believe and be saved* is my motto.

INGERSOLL—The Father may not believe in overdoing the practice of self-denial and mortification; but he deems it a virtue. If the Bible is right, he is so also. You men would present a bolder front, if you were to agree; if you were to preach and practice alike. Discard your differences, and a death-blow will be dealt to the prolific mother of scepticism. I say the Father is right according to the Scriptures. Even prior to his fall Adam was told to abstain: "Of every tree of Paradise thou shalt eat; but of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." Gen. 2, 16-17. For one hundred years Noe preached penance to the people; Abraham was willing to offer his only and beloved son, Isaac; the city of Ninive was spared on account of the general fast and works of penance. St. John the Baptist, living on locusts, spent many years in the desert; Christ Himself fasted forty days and forty nights; "When thou fastest, anoint thy head, and wash thy face; that thou appear not fasting to men, but to thy Father, Who seeth in secret; and thy Father, Who seeth in secret, will reward thee." Matt. 6, 17-18. Remember some devils are

cast out by prayer and fasting only. Bro. Treat, I fear you are not a good Christian.

TREAT—You do not believe in fasting yourself. Just now you uphold it, simply because you have Buddha on the brain.

INGERSOLL—As soon as you prove to me that the Bible is the word of God, I shall believe in self-denial and mortification. You promised to do this later, and I shall remind you of it in due time. Should I ever become a Christian, I am going to be a Catholic who believes everything the Scriptures teach.

TREAT—What else do you admire so much in Buddha's life? Tell it all; we are prepared for the worst.

INGERSOLL—He established monasteries, whose inmates lived on alms. By-and-by, lay-brothers and lay-sisters became a necessity. Vows were made, but were not binding for life. "Although poverty is a law for single monks, the monasteries can receive and possess great wealth, lands, serfs, etc., for the maintenance of temples and stupas (monuments or shrines). Obedience and subordination are less required than fraternal and peaceful conduct. Sins are confessed, twice a month, to an assembly of at least four priests. . . . Nuns have to observe the same rules as monks, and to be respectful to them." In one community we find as many as 30,000 members.

TREAT—A monastery is another institution in which I do not believe.

INGERSOLL—The Father does; and, from a Biblical standpoint, I believe he is right. I do not mean to say that I would like to join one, but consistency is a precious jewel. Monks vow *poverty*, *chastity* and *obedience*. Either a life of sacrifice is pleasing to God, or

it is not; if it is, poverty, chastity and obedience must be great virtues in His sight. He Himself practiced them: "The foxes have holes, and the birds of the air, nests; but the Son of man hath not where to lay his head." Matt. viii. 20. "O my Father, if it is possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt." Matt. xxvi. 39. As to chastity, read i. Cor., seventh chapter: "He that giveth his virgin in marriage, doeth well; and he that giveth her not, doeth better."

TREAT—Look here, Mr. Ingersoll, I believe you are a Jesuit in disguise.

INGERSOLL—No sir! But if there is any truth in the Scriptures, Christ laid the foundation for monasteries, unless he borrowed the idea from Buddhists. He said to the young man: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." Matt. xix. 21.

TREAT—I have no use for those *lazy* monks.

FATHER—I fear you do not know what you are talking about. Most probably you were never in a monastery. Perhaps you have no idea of the work a monk performs. I spent quite a number of years with them, for I was educated in one of their institutions. They arose between three and four o'clock every morning. At this early hour they prayed and meditated. During the day, they either studied, taught, or tilled the soil, felled trees, etc. When the rebels were heading their way towards Louisville, during our *late unpleasantness*, the ladies of that city sought refuge on the Knobs, north of New Albany, Ind. I was there and saw them run; but the Sister of Charity was on the battle-field.

TREAT---No doubt the Sister of Charity is a noble, self-sacrificing woman. For her I have great admiration.

FATHER---But she, like the much-hated monk, makes the vows of poverty, chastity and obedience.

TREAT---Mr. Ingersoll, what more have you to say in favor of Buddhism?

INGERSOLL---The Buddhists, as well as Christians, believe in ten commandments. They are: 1. Not to kill. 2. Not to steal. 3. Not to commit adultery. 4. Not to lie. 5. Not to become intoxicated. 6. To abstain from meals at improper times. 7. Not to attend public shows. 8. Not to wear costly apparel. 9. Not to have a large bed. 10. To receive neither gold nor silver.

TREAT---They are not given correctly, in the first place. In the second place, what agrees with our commandments is borrowed from Moses.

INGERSOLL---According to Protestants, the *third* commandment is: "Thou shalt not take the name of the Lord thy God in vain." On the other hand, the Catholic catechism gives this as the third: "Remember that thou keep holy the Sabbath day." How can you expect Buddhists to agree with you, when you differ from one another?

TREAT---After the Reformation, we made a slight change as to what was then known as the first commandment. To tell the truth, we made two out of one; our intentions, however, were the very best; we wished to impress upon the minds of the Romanists: "Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or that is

on the earth beneath, or that is in the water under the earth." (Exod. Chap. xx. Prot. version).

FATHER—You do not impress this on your own minds, for on your centre tables are found albums, full of *graven images and likenesses*—your walls are decorated with the pictures of Cleveland, Harrison, General Grant and Abraham Lincoln—look at the show bills, the caricatures of Puck, the immodest pictures in show windows.

TREAT—But we do not adore them.

FATHER—Nor do we—not even the representation of Jesus Christ Himself, the crucifix. This is forbidden by the first commandment: "Thou shalt not adore them, nor serve them." On the other hand, the making of images is not forbidden—they are ordered—ordered even for the house of God: "Thou shalt make also two Cherubims of beaten gold, on the two sides of the oracle. Let one cherub be on the one side, and the other on the other." Exodus xxv. 18-19. The Lord said to him: "Make a brazen serpent, and set it up for a sign; whosoever being struck shall look on it, shall live. Moses, therefore, made a brazen serpent and set it up for a sign; which when they that were bitten looked upon, they were healed." Numbers xxi. 8-9.

TREAT—What else in favor of Buddhism?

INGERSOLL—What have you against it?

TREAT—I. I am opposed to horse-worship. In the Rigveda, we find the following: "Thy great birth, O Horse, is to be glorified, whether first springing from the firmament or from the water, inasmuch as thou hast neighed, for thou hast the wings of the falcon and the limbs of the deer. Trita harnessed the horse which was given by Yama; Indra first mounted him, and

Gaudharba seized his reins. Vasus, you fabricated the horse from the sun. Thou, horse, art Yama; thou art Aditya; thou art Trita by a mysterious act; thou art associated with Soma. The sages have said there are three bindings of thee in heaven."

INGERSOLL—This, of course, is very foolish; but when people make two commandments out of one, what may you not look for? Anything else?

TREAT—2. The American Encyclopædia says: "In the cold, high regions of Thibet, and in the Himalayan valleys, polyandry is not rare, several (sometimes as many as ten) men, mostly brothers, having but one wife."

INGERSOLL—It may seem presumptuous to dispute the authority just quoted, but Manilal N. Dvivedi, of Bombay, India, said at Chicago: "The marriage ceremony is performed in the presence of priests and gods represented by fire on the altar, and the tie of love is sanctified by Vedic mantras, repetition of which forms indeed an indispensable part of every rite and ceremony. The pair exchanges vows of fidelity and indissoluble love, and bind themselves never to separate even after death. The wife is supposed henceforth to be as much dependent on her husband as he on her, for as the wife has to complete the fulfillment of love as her principal duty, the husband has, in return, the entire maintenance of the wife, temporarily and spiritually, as his principal duty."

FATHER—The bare mention of *gods* suffices to condemn this religion. What follows was read by the self-same gentleman. Make out of it what you can. "When the love thus fostered has sufficiently educated the man into entire forgetfulness of self, he may retire,

either alone or with his wife, into some secluded forest and prepare himself for the last period of life, complete renunciation, i. e., renunciation of all individual attachment of personal likes and dislikes, and the realization of the All in the eternal self-sacrifice of universal love."

INGERSOLL—Buddha taught there are no gods.

TREAT—This is true, but the people of India look upon *him* as god. In heaven Brahma himself holds the umbrella over him. Divine honors are paid to his relics. He is represented as God in the form of a man most beautiful, though he enjoined that the body should be looked upon as nothing. It is said that King Acoka, about 250 B. C., divided the relics into 84,000 parts, and scattered them over his dominion. If Rome *venerates* the relics of her saintly men and women, you are horrified, but if Buddhists *adore* the bones of their self-constituted and over-balanced teacher, you say *amen*. How prejudice against Christianity will warp a man's mind! A drowning man grasps at a straw. You feel the necessity of believing something—you do not like to follow the humble Nazarene: therefore all this hubbub about Buddhism in these latter days. However, I have other objections.

INGERSOLL—Before you raise others let me dispossess you of a little prejudice so obnoxious to you. Says H. T. Blavatsky: "Nothing can be higher and purer than his social and moral code." Listen to what Max Mueller has to say, whom you men have been quoting with no little gusto: "That moral code, taken by itself, is one of the most perfect which the world has ever known." "The more I learn to know Buddha, the more I admire him," says Professor Jansboll. Bar-

tholomy St. Hilaire goes so far as to say: "I do not hesitate to say that there is not among the founders of religions a figure either more pure or more touching than that of Buddha. He is the perfect model of all the virtues he preaches; his self-abnegation, his charity, his unalterable sweetness of disposition do not fail him for one instant."

FATHER—He must have had in mind such founders as Joseph Smith, Mohammed, Luther, Henry VIII., Calvin, Wesley, Rogers and Campbell: founders of non-Catholic churches. The founder of the Catholic Church is Jesus Christ to whom Buddha cannot be compared. Talk about *self-abnegation*. Christ was born in a stable; He lay in a manger; swaddling clothes were His garments; His mother was poor and His foster-father was a carpenter of Nazareth. His love for man was unbounded—He fed the hungry, healed the sick, cured the deaf and dumb and raised the dead to life. As to "sweetness of disposition," He prayed for His crucifiers: "Father, forgive them, for they know not what they do."

INGERSOLL—Now raise the other objections.

TREAT—4. Buddha taught the doctrine of Nirvana, that is, annihilation, self-destruction, say, death of the soul. Like Pythagoras, he believes that he has lived in many forms—he dreads the idea of being born again. The principal truths enunciated by him are: knowledge of evil, origin of evil, annihilation of evil and self-destruction. Evidently, he did not look at the bright side of life—his is the doctrine of despair. He reminds one forcibly of the blatant Robert G. Ingersoll, who lately tried to give people of suicidal propensities the appearance of respectability. No doubt, the Nirvana

of India satisfies his taste: absolute annihilation. The destruction of the body would be of no benefit, unless the Ego, that is, the I, could be annihilated. The Greek Hegesias said: "It is better not to be than to be; but, if you are here, it is better to die." This, however, cannot be said of Indian theology. Buddha dreads regeneration; therefore, he leaves nothing undone to destroy the I, the soul of man. And to make Nirvana, annihilation, a perfect success, you must be free from every vestige of selfishness, free from the most delicate shade of personal likes and dislikes. What a job! A gigantic undertaking that few, if any, can accomplish. Therefore, I repeat it, Buddhism is a doctrine of despair, and it is a bad omen to see men of intelligence seeking salvation in it.

INGERSOLL—H. Dharmapala, of India, read at Chicago: "Nirvana is a state to be realized here on earth. He who has reached the fourth stage of holiness consciously enjoys the bliss of Nirvana. But it is beyond the reach of him who is selfish, skeptical, realistic, sensual, full of hatred, full of desire, proud, self-righteous and ignorant. When, by supreme and unceasing effort, he destroys all selfishness and realizes the oneness of all beings, is free from all prejudices and dualism, when he by patient investigation discovers truth, the stage of holiness is reached."

We have to admit that Buddhism is not a little complicated. I fear, you gentlemen, do not comprehend it to its fullest extent. Such expressions as "enjoys the bliss of Nirvana" and "the stage of holiness is reached" do not indicate a general sweeping out of existence.

FATHER—Zitsuzen Ashitsn read a paper at the same Congress. After telling us that "The person of Bud-

dhā is perfectly free from life and death," he divides Nirvana into four classes. In the second the Ego is gone, but the body still exists. Therefore, this class of Nirvana is called *something left*. The third class is termed *nothing left*. In this he says, our body and intellect come to "entire annihilation and there is nothing traceable."

INGERSOLL—In the fourth state, according to the same gentleman, "we get a perfect intellectual wisdom."

TREAT—After being wiped out of existence? After there was *nothing left*? What a bundle of incongruities! I admire the assembly for their patience. Says the American Encyclopædia: "The final object is Moksha, Nirvana, or the deliverance of the soul from all pain and illusion. The endless round of metempsychosis is broken, by preventing the soul from being born again. This is attained by purification from even the desire of existence." The reader is also referred to Chamber's. To remove all doubt, however, as to the meaning of Nirvana procure Max Mueller, Essays i. 242. Buddha's last words were: "All is perishable, strive after Nirvana," that is, with all your powers strive after annihilation. I read the most ridiculous things about this religion, if it may be called so. The encyclopædia just quoted tells us about the world-renewals: "Each destruction is announced 100,000 years in advance by a Deva, calling on all beings to avoid sin, to repent, etc. Monsters and many of the damned are reborn as men; the denizens of the lower heavens and men rise higher. At the appointed time a great cloud rains for the last time; then everything dries up, lower beings are advanced, and only

skeptics and infidels are reborn into the Lokantantarika. The dross of nature is now annihilated; a second and third sun dry up all flowing waters; a fourth and fifth dry up the ocean; a sixth heats the earth up to the seat of Indra; the seventh, at last, kindles it to a flame, which consumes the world to less than ashes, up to the heavens of the Brahmas inclusively."

FATHER—You express it mildly, Mr. Treat. At the World's Congress, Manilal N. Dvivedi made much greater demands on our credulity: "The Kalpa of the Puranas is a cycle of 4,320,000,000 years, and the world continues in activity for one Kalpa, after which it goes into dissolution, and remains in that condition for another Kalpa, to be followed by another period of activity."

INGERSOLL—Archæologists, geological and astronomical scientists corroborate the statements made by these men of the East.

TREAT—When these scientists agree among themselves, we shall lend them a willing ear. On the age of man, for instance, they differ so widely that they provoke a smile whenever they are pleased to express themselves. We find them at variance all the way from 10,000 to 250,000 years. Suppose, however, they were to agree, where does science teach that the world goes into dissolution at regular and fabulous intervals? I tell you, my friend, a man of good sense cannot stomach Buddhism. I always had a great respect for scientists—of course, for true scientists I still entertain the very best feeling; but when, in their calculations, they make blunders so awkward as to arouse the suspicions of a seven-year old schoolboy, I do not wish to be found in their company.

FATHER—5. Consider the *looseness* of Buddhism. Every neighbor has a different religion. To us the state of affairs would be bewildering. If our multiplication table were handled by the business world as loosely as the Buddhist creed in India, there would be and could be no end to litigation. Thank God, it is not so in business circles; and would to God there were but one religion! Truth is truth everywhere, not only in India, but in the remotest part of the world. On religion, however, India is divided and subdivided. Read what Banriew Yatsubuchi, of Japan, had to say on Buddhism in Chicago, at the World's Congress of Religions: "The complete doctrines of Buddha, who spent fifty years in elaborating them, were preached precisely and carefully, and their meanings are so profound and deep that I cannot explain at this time an infinitesimal part of them. His preaching was a compass to point out the direction to the bewildering spiritual world. He taught his disciples just as the doctor cures his patient, by giving several medicines according to the different cases. Twelve divisions of sutras and eighty-four thousand laws, made to meet the different cases of Buddha's patients in the suffering world, are minute classifications of Buddha's teaching. Why are there so many sects and preachings in Buddhism? Simply because of the differences in human character. His teaching may be divided under four heads: Thinking about the general state of the world, thinking about the individual character simply, conquering the passions, giving up life to the sublime first principle. There is no room for censure, because Buddhism has many sects which were founded on Buddha's teachings; because Buddha considered it best

to preach according to the spiritual needs of his hearers, and leave to them the choice of any particular sect. We are not allowed to censure other sects, because the teaching of each guides us all to the same place at last. The necessity for separating the many sects arose from the fact that the people of different countries were not alike in dispositions, and could not accept the same truths in the same way as others. One teaching of Buddha contains many elements which are to be distributed and separated. But as the object as taught by Buddha is one, we teach the ignorant according to the conditions that arise through our different sects. If you wish to know about Buddhism thoroughly you must begin the study of it."

TREAT—Anything and everything passes for Buddhism, and yet, in our day, it has so many admirers.

INGERSOLL—Do not overlook the divisions and subdivisions of Christianity. Sectarianism is on the rampage. On the one hand, we have Catholicism and on the other Protestantism with its offshoots in every direction. Lutherans are very conservative; but even among them we find the Old Lutherans with their crucifixes and candlesticks. Episcopalianism is Low and High. To the sects of Methodists and Baptists there is no end. You people have no reason to be scandalized at Buddhism, divided into sects.

FATHER—The Catholic Church is not a sect. For proof I appeal to Webster's Unabridged: His etymology of the word is this: it is derived from the Latin "secare, to cut off, to separate. A body of persons who have separated from others in virtue of some special doctrine, or set of doctrines, which they hold in

common; a school or denomination; especially, a religious denomination." When Protestantism made its appearance, we were in the field and had full possession of it. Whoever is ignorant of this is not a student of history. During the great upheaval of the sixteenth century, people, here and there, began to doubt and question some of the doctrines of the Catholic Church—they, as Webster expresses it, *separated*, and those who were slow in *separating* were *cut off* by Rome's excommunication.

INGERSOLL—It is unquestionably true, the Catholic Church was here, and, it seems, she came to stay. It is amazing what influence she wields to this very day in spite of the religious disintegration. When it is whispered that the Pope is writing an encyclical the news spreads over the world as if by magic. Every telegraph office is apprised of it—newspaper offices, secular as well as religious, vie with each other to get the first glimpse at the papal utterances. This and many other things show that the Catholic Church is not a sect, a mere clipping. Speaking of clippings, I am reminded that many denominations are clippings of clippings. Presbyterianism, Zwinglianism, and Episcopalianism are the clippings of the clipped. Bro. Treat's M. E. church is a clipping of Episcopalianism. To us it appears that the modern churches can have but little vitality—almost dried up.

FATHER—Do not run over the gentleman roughshod. Remember that, at present, Buddhism and not Methodism is on the witness stand. M. N. Dvivedi, whom I have had occasion to quote before, said at the Congress: "Worship, in *whatever* form, rendered to *whatever* God, reaches the Supreme, as rivers, rising

from whatever source, all flow into the Ocean." The Italics are mine.

INGERSOLL—We frankly concede this to be nonsense.

FATHER—It was also nonsense to say at Chicago: "The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realizing; not in believing, but in being and becoming."

TREAT—This is like going to New York without believing you are going there—a painful trip, indeed. Or, it is like going to Boston without caring whether you are on the right train or not.

INGERSOLL—Have you any more objections?

FATHER—6. Indeed we have. Take the doctrine on the *human soul* as it was given to us at the World's Fair by Swami Vivekananda, of India.

INGERSOLL—I admired his paper. Consider the following extract, so beautiful, so grand, so sublime: "Well, then, the human soul is eternal and immortal, perfect and infinite, and death means only a change of center from one body to another. The present is determined by our past actions, and the future will be by the present. The soul will go on evolving up or reverting back from birth to birth and death to death—like a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever raging, ever rushing, uncompromising current of cause and effect. A little moth placed under the wheel of causation which rolls on, crushing everything

in its way, and waits not for the widow's tears or the orphan's cry."

TREAT—You may admire him, but I feel sorry for the poor fellow. Bear in mind that he had the pleasure of addressing an intelligent audience, and what philosophical blunders he did make. He did not know what he was talking about. He collected a few high-sounding, but nonsensical phrases, and men of your school looked upon him as a philosopher of no mean depth. When he speaks of the *human* soul, he admits the existence of more than one soul, for there are many humans. But how can more than one be *infinite*? Evidently he did not know the meaning of the term he used. The infinite has neither bounds nor limits in space, time or thought. A being that is limited in any way is not and cannot be infinite. The finite has limits in space, time or thought. Now, every being must be the one or the other, infinite or finite. Two cannot be infinite, for they would *undo* each other. Consequently, there is but one infinite; then it is nonsense to talk about the infinity of human souls. He stated, the soul is *eternal*. Eternal is that which has neither beginning nor end; but others at Chicago spoke of Nirvana, annihilation, and "Death means only a change of center." A change pre-supposes succession, and a succession presupposes a beginning. Whatever has a beginning is finite, and, therefore, not eternal. An "evolving up or reverting back" knocks the prop from under the *eternal* and *infinite*. Finally, if the soul is perfect, why do Buddhists practice self-denial and mortification to be fitted for Nirvana? The audience must have laughed in their sleeves, when he exposed his ignorance.

FATHER—7. Buddhism denies a *first cause*. Said Shaku Soyen, of Japan: "An endless progression of the causal law. A cause must be preceded by another cause, and an effect must be followed by another effect. Thus, if we investigate the cause of a cause, the past of a past, by tracing back even to an eternity, we shall never reach the first cause. The assertion that there is a first cause is contrary to the fundamental principle of nature, since a certain cause must have an origin in some preceding cause or causes, and there is no cause which is not an effect. From the assumption that a cause is an effect of a preceding cause, which is also preceded by another, thus ad infinitum, we infer that there is no beginning in the universe. As there is no effect which is not a cause, so there is no cause which is not an effect. Buddhism considers the universe has no beginning, no end. Since, even if we trace back to an eternity, absolute cause cannot be found, so we come to the conclusion that there is no end in the universe. Like as the waters of rivers evaporate and form clouds, and the latter change their form into rain, thus returning once more into the original form of water, the causal law is in a logical circle changing from cause to effect, effect to cause."

TREAT—Something exists now. Practically this will not be denied by the most skeptical. Their very conduct, their every act is a standing proof in favor of this proposition. A noted philosopher said: "I think, therefore, I exist." The very attack of infidels on Christianity is in itself a proof. Even Robert G. Ingersoll would consider it beneath his dignity to fight an imaginary foe. Tell him that he is "beating the air" and you offer him an insult, though "beating the

air'' in itself is something. Evidently, this is a good starting point. Let us proceed by taking another step: if something exists *now*, something has *always* existed; if not, we would stumble on an *effect* without a *cause*. And what does this mean? It means that at some time a *nothing*, a real (pardon the use of this word) *nothing*, not an imaginary one, went to work and put itself or something else into shape or form. Therefore, something has *always* existed; therefore, though there is no *effect* without a *cause*, there must be a *cause* which is not an *effect*, a *cause* which is eternal. Is the conclusion legitimate?

INGERSOLL—It is; but the Buddhists as well as we *evolutionists* believe that matter is eternal. Men like Darwin, Huxley, Buechner and Haeckel belong to this school.

FATHER—There is a great difference between modern and Buddhistical evolution. According to the former, an ape may become a man. For the ape this is not dishonorable; but for a man to trace up his pedigree and find that his ancestors were apes is very much so. As to Buddhists, however, evolution may be a *revolution*, for a beautiful lady to-day is liable to be a hideous ape to-morrow.

INGERSOLL—Of course, in this Buddhism is mistaken.

TREAT—Thanks for the admission. It is our business to point out the errors of this religion. If its tenets are false, it cannot and must not command our respect. You say matter is eternal. Eternal means without beginning or end. For the following reasons matter is not and cannot be eternal: (a). Matter is *limited*. No scientist will dare deny this. The chemist delights in giving the component parts of anything

submitted to the analytical process—he prides himself in giving the per cent. of the composition; but composition is limitation. Whatever is limited is not eternal, and, consequently, not infinite. To make myself plain, let us analyze a biscuit. Its principal ingredients are flour, salt and baking powder. These constituents are older than the biscuit, for the faithful servant must have them, before she can serve hot biscuits for the breakfast table; therefore, the biscuit is not eternal.

INGERSOLL—Suppose the flour were eternal, the salt eternal and the baking powder eternal.

FATHER—This would give us three eternals and, consequently, three infinities; but this involves a contradiction. One infinite would limit the other, and, therefore, neither would be infinite. Scientists subject themselves to ridicule when they make such blunders—it would be to say, a thing is and is not, which is nonsense.

TREAT—(b). Matter is subject to *change*, and, therefore, it is not eternal. It may be one thing to-day and another to-morrow. Take the stately oak—the farmer fells it to-day, lays it in ashes to-morrow and no one would call it a tree on the third day. Therefore, the tree is limited and, consequently, not eternal. (c). Change necessarily involves *succession*. January the first is not January the second—the one ends when the other begins. Or, take an acorn from the sturdy oak. It's not a tree; but, under favorable circumstances it will decay, sprout, grow and become *another* oak. This means succession, succession supposes a beginning—and what has a beginning is not eternal. The corollaries are: the eternal is necessarily and essentially simple, unalterable and unlimited. The mind of man

is not matter; if it were, it would necessarily "obey the forces that govern and regulate the action of matter." One man would be as smart or stupid as the other, for matter is matter and its forces are the same the world over—they are invariable. A stone, unless impeded by a stronger force, will fall to the ground in Asia as well as in America. If all is matter, it is a monstrosity to talk about liberty—it is the height of insanity for the judge to sentence the criminal to the penitentiary, a criminal subject to the stern, positive and irrevocable laws of matter.

INGERSOLL—I admit many false doctrines have been preached by the Buddhists; but where do we find the Word of God in all its purity? Surely not in Protestantism. Here is a clever Baptist; there is a conscientious Methodist. Both are Protestants, but the Baptist excludes the Bro. Methodist from the Lord's supper—the former believes in "close communion." In fact, the latter is looked upon by the other as a respectable heathen on account of the invalidity of his baptism. There are two sides to every question. Buddhists do not claim to be the possessors of the "truth, the whole truth and nothing but the truth." B. Nagarkar, of Bombay, says: "No nation, no people, or no community has any exclusive monopoly of God's truth. It is a misnomer to speak of truth as Christian truth, Hindu truth, or Mohammedan truth."

FATHER—To a good, pious and sincere souls this is very discouraging. Think of the multiplication table being false by one half.

INGERSOLL—In defense of the principles of the Brahmo-Somaj the following statement was made

about God: "He is the God of all religions, of all denominations, of all lands, of all Scriptures."

TREAT—Worse and worse.

INGERSOLL—"The Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings and disciplines, and makes them into one system, and that is his religion."

TREAT—Great heavens! what confusion. Some believe in a personal God, and others do not; and these conflicting doctrines are to be harmonized! Where will this thing end?

INGERSOLL—No more confusion than in the Protestant world. Compare Methodism with the Unitarian and Universalist doctrines. As you well know, the Unitarian does not believe in the Trinity, and the Universalist with the Bible in his hands teaches the "final salvation" of all men.

FATHER—Here is another Chicago stunner: "The third spiritual ideal of the Brahmo-Somaj is the harmony of prophets. We believe that the prophets of the world—spiritual teachers such as Vyas and Buddha, Moses and Mohammed, Jesus and Zoroaster, all form a homogeneous whole. Each has to teach mankind his own message. Every prophet was sent from above with a distinct message, and it is the duty of us who live in these advanced times to put these messages together, and thereby harmonize and unify the distinctive teachings of the prophets of the world."

TREAT—This is Hinduism with a vengeance. We are losing much valuable time on a religion which enlightened people cannot endorse. India's leaders do not agree among themselves, as was fully demonstrated at Chicago. Let me give one more quotation in behalf

of the poor widow: then let us drop the question, and take up something better: "Do you know what the widows of India are? A little girl of ten or twelve years happens to lose her husband before she knows his features very well, and from that tender age to her dying day she shall go through penances, and austerities, and miseries, and loneliness, and disgrace which you tremble to hear of. I do not approve of or understand the conduct of a woman who marries a first time, and then a second time, and then a third time, and a fourth time—who marries as many times as there are seasons in the year. [Laughter and applause]. I do not understand the conduct of such men and women. But I do think that when a little child of eleven loses what men call her husband, and who has never been a wife for a single day of her life, to put her to the wretchedness of a life-long widowhood, and inflict upon her miseries which would disgrace a criminal, is a piece of inhumanity which cannot too soon be done away with. [Applause]. Hence intermarriages and widow marriages. Our hands were thus laid upon the problem of social and domestic improvement, and the result of that was that very soon a rupture took place in the Brahmo-Somaj. We young men had to go—we, with all our social reform—and shift for ourselves as we best might.'

CHAPTER VI.

JUDAISM, MIRACLES AND PROPHECIES.

FATHER—What next?

TREAT—I am ever ready to discuss the merits of the Bible. Are you ready for the question, Mr. Ingersoll?

INGERSOLL—We Latitudinarians are very fond of giving every man his dues. Furthermore, to me it is a source of great pleasure to learn something about the sacred writings of other nations, such as the Sanskrit of India. The Zend-Avesta of Zoroastrianism in Persia. I imagine also it would be interesting to study China's Confucianism. Studies of this kind widen a man's sphere and dispel the darkness of narrow-mindedness which seems to be an hereditary evil. I am by nature *broad* in my views.

TREAT—There is no use in wasting time on these questions. Study them at your leisure, and draw the greatest possible consolation. I myself have given them considerable attention; but, I assure you, Zoroastrianism and Confucianism are no better than Buddhism, and we know what that is. By the way, a Latitudinarian is a man of unsettled convictions, a man standing on a platform so *broad* that he cannot be found. He reminds me of a carpenter without a square, of a bricklayer without a plumb line, of a mariner without a compass—he is neither “fish nor flesh.”

INGERSOLL—To gratify your wishes to some extent,

we shall pass over to Judaism. This we cannot entirely overlook. You yourselves must admit that it was a good religion in its time. Therefore, it deserves some attention. You, Bro. Treat, must make this concession. In fact, men of *free* thought agree more or less with the Jew who said : "If the Messiah came, the Catholic Church is right, if He has not come, we, the Jews, are in the right."

TREAT—But we are prepared to show that He has come and that Protestantism has many advantages over Catholicism ; excuse me, Father. However, Mr. Ingersoll, what do you admire so much in the Judaism of to-day ? Where are the twelve tribes ? Ask a Jew from which tribe he is a descendant, and he surrenders unconditionally. Rabbi Joseph Silverman frankly admitted this at Chicago : "There have been so many admixtures to the original race that scarcely a trace of it exists in the modern Jews. . . . We cannot therefore, be said to be a distinct race to-day." Where in the world shall we look for the Tribe of Juda ? and yet what glorious prophecies have been made concerning it : "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations." Gen. xlix. 10. "And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda ; for out of thee shall come forth the ruler, who shall rule my people Israel." Matt. ii. 6. "Behold, a virgin shall conceive, and bear a son ; and his name shall be called Emmanuel." Isaias vii. 14. All these prophecies are verified in Christ. He was conceived of a virgin at a time when the ruling power passed from Juda to the Romans ; and by His birth Bethlehem became "not the

least among the princes of Juda." These facts were so generally admitted that a new era was opened, and every time we date a letter we are reminded of the fact. What a farce would history be, were the Savior to come at a later period. The modern Jew himself would be outwitted.

Since I have the floor, let me ask a few more questions. What became of the stately Temple? It was laid in ashes—soon, too, after Christianity had gained a foothold—to spite the Nazarene, men attempted to rebuild it, but the world knows it was a miserable failure, a fact not to be gainsaid. For centuries no attempt has been made to build for Jehova the house in which alone he was pleased to receive the homage of his chosen people. Where are the prophets? Those men of God? Those teachers and leaders of Israel? Those fearless preachers whose voices resounded on Israel's hill-tops, on the plains of God's own and cherished people, on the banks of the Jordan? And what shall I say of the sacrifices? The fires of sacrifice were not suffered to go out—the smoke of sacrifice continued to ascend up to heaven almost without interruption. There is the holocaust, or burnt-offering, because the whole victim was consumed by fire, given, as it were, to evaporate wholly for the honor and glory of God without having any part reserved for the use of man. The other sacrifices of the Old Testament were either *offerings for sin* or *peace-offerings*; and these latter again were either offered in *thanksgiving* for favors received, or by way of *prayer* for new favors and graces. Sacrifices, then, were offered to God for different ends or intentions: (1). By way of adoration, homage, praise and glory, due to the Divine Majesty.

(2). By way of *thanksgiving* for all benefits received from Him. (3). By way of confessing and craving *pardon for sins*. (4). By way of *prayer* and *petition* for grace and relief in all necessities. Where are these sacrifices now? Where is the cloud and pillar of fire that led the people by day and by night? Where are the prophets, where is the Temple, where are the evidences of divine protection? If ever a chosen people has been suddenly and continuously abandoned it is the Jewish race.

INGERSOLL—Speaking of sacrifices, Protestantism is as free from them as any class of people ever dared be. To me this was often a cause of surprise, especially since Protestants believe so firmly in the Word. Were my faith in the Old Testament unshaken, I would be forced to believe in the sacrifice of the New Law, the sacrifice of the mass. Listen to what Malachias says: "For from the rising of the sun even to the going down, my name is great among the Gentiles; and in *every place* there is sacrifice, and there is offered to my name a *clean oblation*: for my name is great among the Gentiles, saith the Lord of hosts." Chap. i. 11.

TREAT—We believe in the atonement of the cross—once for all and forever.

INGERSOLL—I know you do, but it's not biblical. We must be consistent. Either believe in the Bible or not. The sacrifice of the cross was in one place only—on Mt. Calvary; but the prophet, just quoted, speaks of a *clean oblation in every place* "from the rising of the sun even to the going down." This is true of the sacrifice of the mass. In one or the other place, we find priests at the altar at all hours. Read the *Side Switches of the Short Line* on this subject. Personally, I do not be-

lieve in sacrifices. My views are those expressed in Chamber's Encyclopædia. According to this work, God had no use for sacrifices—He simply permitted them to wean the people from idolatry and gain them for Himself by-and-by.

FATHER—Evidently the author had not read Leviticus from the first to the eighth chapter inclusive. Not only the kind of sacrifices, but also the manner of sacrificing is so minutely described that no one can doubt their merits, and see in them God's holy will. We admit, however, these sacrifices were to be replaced by another.

INGERSOLL—Rev. H. P. Mendes, of New York, read a paper on "Relation of Historic Judaism to the Past and its Future."

TREAT—I read it and found it very weak. No wonder, for the poor fellow had nothing on which to base his arguments. The history of nineteen centuries is against Judaism. Furthermore, their own sacred books intimate in many places that the end must come, that Christianity must supersede it. To Abraham God said: "In thee shall all the kindreds of the earth be blessed." Gen. xii. 3. Concerning Isaac, Jehova says: "In him all the nations of the earth shall be blessed." Gen. xviii. 18. Again the Lord of Lords said to Abraham: "In thy seed all the nations of the earth shall be blessed." Gen. xxii. 18. Said Moses to his people: "The Lord thy God will raise up to thee a *prophet* of thy nation and of thy brethren like unto me; him thou shalt hear." Deut. xviii. 15. Again: "I will raise them up a prophet out of the midst of their brethren like to thee; and I will put my words in his mouth, and he shall speak all that I shall command

him. And he that will not hear his words, which he shall speak in my name, I will be the revenger." Deut. xviii. 18-19. "Behold, the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and without the house of Juda; not according to the covenant which I made with their fathers." Jeremiah xxxi 31-32. Again: "I will give you pastors according to my own heart. . . . In those days, saith the Lord, they shall say no more: The ark of the covenant of the Lord; neither shall it come upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more." iii. 15-16.

FATHER—Give us some more passages, Mr. Treat; the more the merrier. As much as lies in us we must prevent our friend from embracing the Jewish persuasion.

INGERSOLL—Fear not; this never entered my mind.

TREAT—In Isaias we read that priests shall be taken from the Gentiles: "I will take of them to be priests and Levites, saith the Lord." lxvi. 21. "I have no pleasure in you, saith the Lord of Hosts; and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles; and in every place there is a sacrifice." Mal. i. 10-11. So much for the future of Judaism; it will have no future and has had none for more than 1800 years. Miss Josephine Lazarus felt this when she read her paper at the Congress of Religions: "The prophets were *high lights* of Judaism, but the light failed, the voices ceased and prophetism died out. In order that Israel should survive, should continue to exist at all in the midst of the ruins that

were all around it, and the darkness upon which it was entering, it was necessary that this close internal organization, this mesh and network of law and practice of regulated usage covering the most insignificant actions of life, knitting them together as with nerve and sinew, and invulnerable to any catastrophe from without, should take the place of all external prop and form of unity. The whole outer framework of life fell away."

FATHER—Did this Jewess acknowledge so much? And did not some Rabbi call her to order?

TREAT—No; on the contrary she said more: "The kingdom perished, the temple fell, the people scattered. They ceased to be a nation, they ceased to be a church; and yet, indissolubly bound by an impenetrable front to the outside world; they became more intensely national, more exclusive and sectarian, more concentrated in their individuality than they had ever been before. The Talmud came to reinforce the Pentateuch, and Rabbinism intensified Judaism, which thereby lost its power to expand its claim to become a universal religion, and remain the prerogative of a peculiar people."

FATHER—Rabbi Joseph Silverman, of New York, gave himself away fully as much as the lady just quoted: "We are constantly groping in the dark. Every doctrine which to-day is a fact, becomes merely a theory to-morrow, the next day a myth. All is mystery; there is scarcely any truth, save the false; any right, save the wrong. Knowledge is only opinion based upon facts, and most opinions are errors, or will be to-morrow."

TREAT—For nonsense this beats Miss Lazarus all to pieces. But continue, Father, to quote from the same gentleman.

FATHER—"Very little is known by the populace of the several schisms in modern Judaism denominated as Orthodox, Conservative, Reform and Radical. It is not my province to speak exhaustively of these sects, and it must suffice to merely remark here that Orthodox Judaism believes in carrying out the letter of the ancient Mosaic code as expounded by the Talmudic rabbis; that reform Judaism seeks to retain the spirit only of the ancient law, discarding the absolute authority of both the Bible and the Talmud, making reason and modern demands paramount; that Conservatism is merely a moderate Reform, while Radicalism declares itself independent of established forms, clinging mainly to the ethical basis of Judaism."

TREAT—The self-same gentleman said: "According to Moses, the prophets and the historical interpretation of Judaism: whosoever believes and practices the *ten commandments* is a Jew."

INGERSOLL—Either the Jews were badly represented at Chicago, or, like Protestantism, Judaism is all torn up. No doubt, there is a great deal of truth in the latter. However, we must admit that we are not a little prejudiced against these people. Says Rabbi Silverman: "The Jew has only one important request to make of Christian teachers and preachers, namely, that they desist from teaching their school children and congregations the prevailing error that the Jews have crucified Jesus of Nazareth. . . . Let the truth be told to the world by the assembled parliament of religions, that not the Jews, but the *Romans have crucified the great Nazarean teacher.*"

FATHER—We say in the Apostle's Creed: "Suffered under Pontius Pilate." Pilate was a Roman. Let us

go a step farther and admit for the sake of argument that the Romans did crucify our Divine Lord, is it not somewhat startling that the Jews, so jealous of the Romans, would permit such an outrage upon one of their citizens without so much as a public indignation meeting? And what had the Crucified done for His people? He consoled the heart-broken; He fed the hungry; He healed the sick; He made the lame walk, the blind see, and the deaf hear; He calmed the sea and raised the dead to life, and yet the crucifixion took place without a protest. On the contrary, what does history say? I say history, for the Bible records historical facts. The Jews had an ill-feeling against Jesus, for some had the impertinence to say: "He casteth out devils by Beelzebub, the prince of devils. . . . The Jews therefore answered, and said to him: Do not we say well, that thou art a Samaritan, and hast a devil? . . . They took up stones, therefore, to cast at him; but Jesus hid himself, and went out of the temple. . . . Behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. . . . Then they came up and laid hands on Jesus, and held him. . . . Now, the chief priests and the whole council sought false witness against Jesus, that they might put him to death. . . . And all the people answering, said: His blood be upon us and upon our children." Even if the Romans did take an active part in the crucifixion, who is worse, the perpetrator or the instigator? Mr. Silverman, I shall continue to *teach* and *preach* that the Jews did crucify *the great Nazarean teacher*.

INGERSOLL—You have quoted many passages from

the sacred Scriptures. You have intimated also that the Bible, as a record of events, deserves as much credit as any history. This may be true; bear in mind, however, that all historians are more or less biased. Read the history of our "late unpleasantness" from a Northern and then from a Southern standpoint, and your first impression will be considerably modified. What is true of history in general is applicable to sacred history in particular.

TREAT—This is partly true and partly not; true as to profane history, and false as to sacred writings. The one is subject to the fluctuations of prejudice and passion, whereas the other bears the stamp of Divine authority.

INGERSOLL—Explain yourself; to me history is history, from whatever source.

FATHER—You may as well say: a note is a note. Though this is true, yet, practically, we look at the signature and it is this which inspires confidence or diffidence. Many a note is not negotiable for the want of a good endorsement. Divine history, on the other hand, comes to us well endorsed, endorsed by miracles and prophecies.

CHAPTER VII.

MIRACLES AND PROPHECIES.

INGERSOLL—I never did believe in miracles.

TREAT—Why not?

INGERSOLL—I never saw one; besides, the age of miracles is past; this is the common verdict.

FATHER—The reason given is not a good one. I never saw the Sandwich Islands, but from this it does not follow that the existence of these islands is not a fact, a stubborn fact; and if I were to say that these small bodies, entirely surrounded by water, were only imaginary spots on the map of the world, I would subject myself to ridicule. Were we to believe only what we have seen, our sphere of knowledge would be very limited. Have you ever seen your backbone?

INGERSOLL—I felt it, and for me this is sufficient evidence.

TREAT—Not for us, however. In the first place, how are we to know what you feel? In the second place, according to your own evidence, we can only believe what we see.

INGERSOLL—You have to take my word for it, as well as that of others who are willing to certify that the backbone is not the most insignificant part of the human anatomy.

FATHER—You mean to say this: when *trustworthy* witnesses testify to a *fact*, they have a good claim on

our credibility ; and, when all men testify that they are blessed with a backbone, we should not discredit the fact—in short, it would be silly to do so.

INGERSOLL—That is it, exactly.

TREAT—Apply the rule to a miracle, which must be an established *fact*, and tell us why *trustworthy* witnesses should be ostracized. Produce the witnesses, establish the *fact*, and its denial is an unmitigated evidence of weak-mindedness. To become practical, take the Temple of Jerusalem for an illustration. Concerning it, Daniel prophesied: "And after sixty-two weeks Christ shall be slain ; and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary ; and the end thereof shall be waste ; and after the end of the war, the appointed desolation. And he shall confirm the covenant with many, in one week : and in the half of the week the victims and the sacrifice shall fail ; and there shall be in the temple the abomination of desolation ; and the desolation shall continue even to the consummation and to the end." ix. 26-27. Again: "Jesus, answering, said to him : Seest thou all these great buildings ? There shall not be left a stone upon a stone, that shall not be thrown down." To Julian, the Apostate, these prophecies were stumbling-blocks which had to be removed by any and all means. If any one can do it, no doubt, he soliloquized, I can, for I am the Roman emperor ; I have means and influence. It is true, the Christians will object and be highly incensed, but the Jews will be happy, rejoice, turn out in full force and lend me a helping hand, for to them the attempt is the beginning of Israel's restoration. Under Pope Liberius, who

reigned from A. D. 352-366, he made the well-known attempt. But balls of fire, bursting from the bowels of the earth, scattered the workmen. Every new attempt was met by the same miraculous resistance. Not to mention Christian contemporaries, the Roman historian Ammianus-Marcellinus, a Pagan, whom Gibbon himself considers trustworthy, does not hesitate to mention the fact. Through the intervention, then, of Divine Providence the project was abandoned, much to the chagrin of the haughty Roman Emperor and the discomfiture of the Jewish race. Here is a miracle—a *fact* no historian of any repute dares gainsay.

INGERSOLL—Could not the phenomenon be attributed to some natural cause?

FATHER—It devolves upon you to prove this—we are in possession of the fact. We are not going to let you throw us off the track. When infidels are cornered, their harmless but not innocent tactics consist in asking questions. The people and laborers were eye-witnesses, and historians have handed down their testimony. Bring your proof to the contrary—we are not engaged in child's play just now. Were I to ask the question: Is it probable that George Washington ever lived, I would provoke a smite from every American citizen. The *fact* is established—both Julian and the Jews were *trustworthy* and competent witnesses. From that spot "fire balls" were not seen bursting from the earth before nor after.

INGERSOLL—My experience is this: you divines are morbidly fond of the miraculous; furthermore, no class of people knows better than you that "distance lends

enchantment;" therefore, miracles are located ever so far off.

TREAT—A miracle is an established *fact* as well as any other historical fact. If you may deny the former, you are at liberty to deny all history; consequently, it would be a loss of time to commit the haps and mishaps to writing; and it would be an act of folly for the student to bother his brain with the events of by-gone ages. Let him doubt that Hannibal, Alexander the Great, Cæsar Augustus, Napoleon I. and George Washington ever lived, and be done once for all—let him consign all histories to the flames where they belong. But, if you insist on a modern miracle, I presume we can help you out. Father, do you remember one just now?

FATHER—Lourdes is quite famous for miracles. All scientific men of France have put their heads together and they humbly confess that they are non-plussed.

INGERSOLL—Do you, Mr. Treat, believe in the miraculous intercession of the Blessed Virgin?

TREAT—I do not, though she is the mother of God; I have no more respect for her than for any other good woman.

INGERSOLL—You Christians are a caution—you belittle us wherever you can, and you antagonize one another at every step. I must say, however, according to St. Luke, Catholics are right in venerating the mother of God, and in exhibiting a special love for her: "Behold, henceforth, all generations shall call me blessed." No doubt, God loves her in heaven as well as He loved her on earth. I believe in loving and honoring what God honors and loves. Come, gentle-

men, unite and meet the common foe—infidelity; “United we stand, divided we fall.”

FATHER—This is impossible as long as Protestants cling with tenacity to the so fatal doctrine of *private interpretation*—I call it a believe-what-you-please doctrine, a doctrine subversive of all order, pregnant with revolutionary ideas, a doctrine that plays havoc with Christian unity.

TREAT—Father, do you not remember some other modern miracles?

FATHER—None outside of the Catholic Church, but listen to what Bishop Chatard has to say in *Occasional Essays*; remember his Lordship is still living in this year of Grace, 1897: “It may be more interesting to hear of a modern miracle. It may add to the interest to know that the writer has personally investigated what follows; has seen the man mentioned; and not only spoken with the witnesses, but examined and cross-questioned them, having gone into Belgium for the purpose, recommended to the cure of Jabbeke, the Abbe Slock, by a Belgian prelate of high position. The 16th of February, 1874, Pierre de Rudder, living near Jabbeke, had his leg broken by the fall of a tree upon it. The tibia and the fibula were both broken at about the junction of their middle and lower thirds, say about five inches above the ankle. During two years seven physicians tried to cure him. He would never allow the limb to be cut off. There was no bone lost, but there was in April, 1875, a suppurating wound about an inch and a half to two inches in width, which permitted the ends of the bones to be seen, separated about three centimetres. What was worse, the wound was infested with gnawing worms, which, on the 7th

of April of this same year, 1875, he tried to kill by putting on an oak-bark poultice. He could bend the lower part of the tibia at an angle to its upper part, and could turn the foot around and put the heel in front, as a witness put it, 'les orteils par derriere.' As a matter of course, his only means of movement was a pair of crutches. Humanly speaking, the case was hopeless. But de Rudder looked for help from above. He was sure Our Lady of Lourdes would cure him. So on the 7th of April, 1876, he went to Ghent, and thence to Oostaker near by, where, on the grounds of the Marquise de Courtebonne, there was an imitation of the Grotto of Lourdes with a statue of Our Lady. It was while praying here, that day, that Pierre de Rudder was instantly cured, and he was seen walking about without any crutches or support, by two hundred people, that evening, on his return to Jabbeke. His little son did not recognize his father, because he missed the crutches, and after his father had reached his home, and was seated, telling of what had occurred, seeing his father rise up suddenly, fearing he might fall, he cried out in terror: 'Father, your crutches!'

"This is a fact, the truth of which the writer vouches for, having already published an extended account of it. It is also given with more detail by M. l'Abbe Imile Scheerlinek, of Ghent, in his 'Lourdes en Flandre.'"

INGERSOLL—Even the most capricious could not object to the date of this miracle, if it was one; but do tell us, what is a miracle?

FATHER—St. Thomas defines it as an effect which "is beyond the order of the whole of created nature—*præter ordinem totius naturæ creatæ.*"

INGERSOLL—Naturally, a ball has a downward tendency ; but a boy throws it up into the air: therefore, he works a miracle.

TREAT—Not at all, sir! The boy's power of throwing the ball is natural ; therefore, the effect is not beyond the *whole* of created nature. The motion of the ball simply demonstrates that the boy's muscular force is stronger than the force of gravitation, and this only temporarily, for the ball will soon begin to fall.

INGERSOLL—I do not believe in the abrogation of a well-defined law of nature.

TREAT—In the first place, your believing or disbelieving has nothing to do with the question before us. Establish the *fact* by *trustworthy* witnesses, and the matter is ended—*causa finita est*. Evidently, God can change the nature of created things. In the second place, a miracle can take place without the abrogation or even the suspension of nature's law. To make myself plain, watch a game of foot-ball. In a lively contested game, the ball is almost always in the air, though it seldom rises perpendicularly, and it is not the intention of the kicker to send it horizontally into another part of the field. The force of the kick being stronger than the force of attraction, the ball rises for a short distance ; but when the kicking force is well spent, the force of attraction makes itself felt, and the ball gradually falls to the ground to pass through the same ordeal. But the passage through the air forms a curved line. This proves that the law of gravitation has not been abrogated—not even suspended. The law existed before, during, and after the application of the boot. It is simply this: for a time the boot-force was stronger than the earth's attraction.

INGERSOLL—Of course, this is not a miracle, but it borders on the miraculous—does it not?

TREAT—Indeed not; for only forces of nature came into play—there was nothing in the game “beyond the order of the whole of created nature,” as St. Thomas would express himself. The only conclusion we wish to draw from a game of foot-ball is this: a force yields to a superior force, and since God’s power is superior to all power, there is nothing bewildering about a miracle, and we Christians cannot comprehend why infidels are so easily intimidated.

FATHER—The Rev. W. Wilmers, S. J., explains the question nicely: “By *miracles* we mean such extraordinary works as cannot be accomplished by natural forces, but only by God’s omnipotence; e. g., the instantaneous and complete cure of a sick person, the raising of a dead man to life. God, no doubt, can, in virtue of His omnipotence, whenever His wise designs demand it, change the nature of created things, increase and diminish their forces, govern them by other laws, substitute for these forces His own divine power, or produce in nature such effects as no created power can produce. Or, are nature’s laws more powerful than He Who framed them? Should He, Who has power to create, not be able to restore lost health or even departed life? Is He not free for a moment to withhold His co-operation from created causes to prevent them from exerting their power?”

INGERSOLL—I suppose if a man were to see a Lazarus arise from the grave, after being dead four days, it would make a deep impression on him.

TREAT—These men of infidel stripe are great sticklers on getting all their information by sight only.

They seem to forget that there are other avenues open to us for the acquisition of knowledge. We learn so much through the sense of hearing, for instance. Papa and mamma have said so many things which we never forget. Though we cannot see it, we hear the roaring of thunder ; we hear the brass band, though it is out of sight ; we hear the report of the hunter's gun, but he is invisible. It must not be expected that God will interfere with the laws made for the government of this world whenever a dandy or coxcomb bobs up and demands a miracle which he can see with his own and naked eye.

INGERSOLL—Our friend is getting enthusiastic over miracles—keep cool, Mr. Treat. Were any miracles wrought in favor of Protestantism in the beginning of the 16th century? I look upon a miracle as a great eye-opener. They say a great change took place when Judaism was abolished and Christianity inaugurated. In a case of this kind, I see a very good reason for a miracle. But at the time of the Reformation, the religious transformation was as radical as that in the time of our Savior: the number of sacraments was reduced to a minimum ; the priesthood was shorn of its dignity and indelible character ; the holy sacrifice of Mass, the *clean oblation* for many centuries, was abolished and declared superstitious ; the altars were removed, for they reminded the people of the priest—priest and altar, as you well know, go and always did go hand in hand ; the confession of sins to a priest was pronounced immoral, and to keep the people effectually out of the confessionals, these also were demolished ; war was made on pictures, relics and statues ; the cross, the emblem of salvation, was torn from the church

steeple, and replaced by the weather-cock; the Bible (although not practically known for four centuries after Christ—see *Short Line to the Roman Catholic Church*) superseded the authority of the Church—"He that will not hear the Church, let him be to thee as the heathen and publican," the Pope, successor of St. Peter on whom Christ founded His Church, was denominated anti-christ; divorce was inaugurated and justified—Henry VIII. and Philip Landgrave of Hesse serving as notorious examples; Purgatory was closed, and the unfortunate man who through human weakness died in lesser sins, had but one alternative—hell; in our day, the Reformation is going on steadily—houses of worship are frequently converted into ice-cream parlors to raise ten or fifteen dollars for the support of the preacher, his amiable wife and lovely daughters: if there ever was a religious upheaval, the Reformation must be considered so; and if miracles are a divine proof in favor of a radical change, a few, at least, should have been wrought at the beginning of the 16th century. Mr. Treat, mention one or two.

TREAT—I must confess my ignorance; in truth, as to historical facts and dates my memory always has been more or less defective; but the worst is that, in this case, I cannot call on the Father to come to my rescue—it would be putting his own weapons into my hands—a thing generally not done by any one.

FATHER—To flesh and blood it is more agreeable to be a Protestant than a Catholic; for the former may think what he pleases, eat when and whatever he pleases, and do what he pleases. Private interpretation of the Scriptures grants these privileges to the fullest extent: all in itself very pleasant, indeed. One

genuine miracle in favor of any one of the many conflicting non-Catholic organizations would suffice to induce me to leave the bark of Peter tossed to and fro for more than 1800 years, and join the one that has the true ring—divine approbation—a miracle. Since we, however, uphold miracles in favor of Christianity when Judaism was to be abrogated, Mr. Ingersoll cannot be censured for demanding a miracle in favor of the abrogation of Catholicism. Mr. Treat, you must admit this is consistency. Infidels are very weak on some points; but they are not all fools on every question. History records no miracles to substantiate Protestantism. This may account for the fact that the great majority of Christians are Roman Catholics to this day, though Luther & Co. held out many inducements. In his "*De libero Arbitrio*" Erasmus admits that the reformers could not "cure a lame horse." Luther demands miracles of others, the Anabaptists, for instance; but he himself wrought none—which was very one-sided. In a sermon delivered in 1522 he says: "Do you wish to found a new church?—Let us see: who has sent you? From whom have you received your mission? As you give testimony of yourselves, we are not at once to believe you, but according to the advice of St. John, we must try you. God has sent no one into this world who was not called by man, or announced by signs—not even excepting His own Son. The prophets derived their titles from the law, and from the prophetic order, as we do from men. I do not care for you, if you have only a mere revelation to propose. God would not permit Samuel to speak, except by the authority of Heli. When the law is to be changed miracles are necessary. Where are your

miracles? What the Jews said to the Lord, we now say to you: 'Master, we wish for a sign.''' Apud Audin, p. 238.

INGERSOLL—I knew the Father would stand by me on this question.

TREAT—I fear, the Father is like all Catholics. Between Protestantism and infidelity they find but little difference.

FATHER—I do not deny it; there is some truth in the assertion; for, as we have seen, the one leads to the other. Protestant is a word derived from *protest* which is equivalent to denying something without affirming anything. Excuse me, but, when I consider the term in itself, it strikes me that Protestants are religiously what some people were politically forty years ago—*Knownothings*. Pardon me, but they say: an open confession is good for the soul. Is there anything else, Mr. Ingersoll, you wish to know about miracles?

INGERSOLL—Yes, there is. I would like to know how a true miracle can be distinguished from a bogus one. In a matter of so much importance we should proceed very cautiously, and for the following reasons:

1. Men are easily duped; their thirst for something novel, and above all if it is a little miraculous, is insatiable.

2. Some are more conversant with the laws of nature, and, consequently, they may produce effects that seem to transcend the laws known to others. A few years ago, many people believed that a telephone wire had to be hollow to transmit the sound of the voice.

3. If the Bible is any authority, Moses had his rivals. You may say: the one wrought miracles and

the others only performed wonders or prodigies; but these things are easily said—the proof must be forthcoming.

4. Lastly, the Protestant world, after all not a very insignificant factor, though we do give Mr. Treat hard blows, has long since relegated miracles to the past, and, I believe, looks upon them with no little suspicion.

FATHER—Even if a miracle should never occur again, it does not follow that there never have been any. You are right, however, we should be extremely cautious in declaring a certain event a miracle. Therefore, Rome often wears out the patience of those interested in the canonization of a saint on account of reported miracles—centuries pass before the question is finally settled. On the other hand, no Catholic is asked to believe in any miracle, unless it be recorded in the Scriptures. Therefore, we enjoy great liberty—we are not at the mercy of every gust of wind. Mr. Treat has nothing to fall back on, except his own judgment—*private interpretation*, and newspaper reports. He must be about as lonesome as an infidel. Nothing like being highly protected—it makes one feel like a freeman—a very pleasant feeling indeed. However, theologians have laid down rules whereby the genuineness of a miracle may be tested. These are both negative and positive. The former are:

1. When a reputed miracle is contradicted by other and more striking ones, it is a *prima facie* evidence that it was not wrought by God's authority, for He cannot approve of the true and the false at the same time.

2. Miracles can not be considered divine when in themselves they are ridiculous or unworthy of God.

This is not only true as to the manner in which they are performed, but also as to the doctrine, having, for instance, a corrupting influence, or contradicting natural religion or a truth certainly revealed.

3. Prodigies deservedly excite suspicion, when by them people are needlessly annoyed.

4. Prodigies wrought by bad men also deservedly excite suspicion, for, as a rule, God does not make use of them to make known His holy will. The positive rules are :

1. Surely a miracle is divine when it has been foretold a long time, and when later it has been confirmed by others concerning which there can be no doubt.

2. It is deservedly presumed that those prodigies have God as their Author when men implore Him in extreme necessity and obtain relief.

3. It is to be believed that God intervenes, when a miracle is wrought in confirmation of a doctrine worthy of God and *in toto* adapted to foster piety and promote the sanctity of morals.

INGERSOLL—What else could or would be an unquestionable argument in favor of a revealed truth?

TREAT—Prophecy, of course.

INGERSOLL—The older I become, and the more I study the progress of science, the less I think of prophecies. From day to day, people are becoming more and more acquainted with the laws of nature. This enables them to foresee and predict many things not known to the ancients. Take, for example, the weather bureau at Washington. Its predictions, or prophecies, if you choose to call them so, are only a little short of the miraculous. I read the weather reports every day in the morning paper and I have so

much confidence in them that I govern myself accordingly. The signals of this bureau put the people on their guard ; it predicts a low or a high barometer, rain and snow, heat and cold, winds, storms, hurricanes and cyclones. Professor Hicks goes a step further. For weeks he predicts atmospheric changes. I came to this conclusion : it is the knowledge of nature's law that makes the prophet.

TREAT—My experience is, Father, that those who have not affiliated themselves with any church take a notion, and then jump at the conclusion. Were we not Christians we would lose patience with this class of people. Why not pay more attention to one's spiritual welfare than to the weather-cock ?

INGERSOLL—We must bear with one another ; our patience, too, is quite often tried : for instance, when you talk about churches, as if there could be more than one true church, or as if God could contradict Himself. But do give me the definition of prophecy.

FATHER—To translate verbatim from a theologian : "Prophecy is a *certain* (certa) prediction of some event which from natural causes cannot be foreseen." The word *certain* is used to preclude rashness, probabilities and mere conjectures. Now, apply the rule to the weather reports:

1. In sending them out the bureau does not pretend to say that every doubt as to the prediction is precluded—that the prediction *must be* and *shall be* verified.

2. Very frequently predicted atmospheric disturbances fail to put in their appearance, and not infrequently they appear unpredicted.

3. Lastly, these predictions are based on past experience. When the atmospheric conditions were so

and so in the past, we predicted rain, and, generally, it rained.

INGERSOLL—What about Professor Hicks? he looks farther into the future, and many of his predictions are verified.

FATHER—Yes; but there is no certainty about his predictions. No one gets scared at a storm announced two weeks in advance, a storm that is to leave the Pacific coast, pass over the Rockies and spend its force on the great lakes of the North. Much may come to pass, but very much is guess-work. The country being so large and the climate so various, it is not hard to prognosticate high winds and atmospheric commotions. At any rate, we can all predict that the month of March will be blustering and no one will doubt it. Finally, Professor Hicks himself does not claim to be possessed of any supernatural knowledge—he studies the natural causes and from them he draws his conclusions. Consequently, his weather reports are far from being prophecies.

TREAT—I thought, Mr. Ingersoll underrated a prophecy. But, Father, call his attention to an example or two. I tell you, actual facts go a great way in holding out a truth in bold relief.

FATHER—Take, for instance, the destruction of Jerusalem. Speaking of miracles we had it under consideration. We have seen that it is an undeniable *fact*, a fact not only foretold by the Lord's prophet, but by our Savior Himself. They prophesied in no uncertain tones, but in an unqualified, straightforward manner—there were no hooks and crooks about it. The fulfillment of the prophecies depended upon the free will of another, Julian, the apostate—he was free

to act or not to act—therefore, the destruction of Jerusalem could not be foreseen as an effect of a natural cause. Take the resurrection of Christ—it was foretold in plain and unequivocal language.

INGERSOLL—Of course, if the prophecy has been made, and if Christ has actually risen, the case is a clear one. Renan, however, as you well know, has investigated the matter thoroughly, and he has come to the conclusion that this miracle of Christ, no less than others, is a fraud.

TREAT—When the authority of the Bible is put to the test, we shall give Renan his just dues. Just now we wish to be understood that there is nothing bewildering about a prophecy. God knows what is going to take place; He leaves us free to act or not to act; but He knows what choice we will make in the end; there is nothing to prevent Him from making known what He knows; therefore, He Himself may prophesy, or He may do so through the instrumentality of others. You men are so easily outwitted; you remind me of a school boy—he looks at a mathematical problem, imagines it to be a stunner and gives it up without a trial. God is *all-knowing*—He knows the present, past and future, He is *almighty*—He can do whatsoever He pleases; He is *holy*—He cannot sanction a false doctrine; He is *all-wise*—He knows how to dispose of all things in the best way. The miraculous and the prophetic is a language understood by all men, and since it is not repugnant to His attributes, nor unbecoming His dignity, miracles and prophecies are the best and most reliable proofs in favor of a heaven-born doctrine. Nothing can take their place, not even God Himself. He is a spirit; therefore, He cannot be

seen. To be seen, He must take some form, say the human, and this is a miracle. Yet, were we to see Him in human form, we would demand another miracle to prove that He is not a mere human.

CHAPTER VIII.

INSPIRATION AND TRADITION.

INGERSOLL—If the sacred Scriptures are inspired and authentic, I have no more to say ; but this is the bone of contention. Tell me, what do you understand by *inspiration* ?

TREAT—Excuse me, Father, let me answer this question. I hold something fresh in my hands: “Thoughts on Divine Inspiration” by Rev. J. B. Solomon, A. M., D. D., Hawesville, Ky., with copyright of 1894. The little work is not only dedicated to his wife, but is endorsed by Wm. H. Whitsitt, of the Southern Baptist Theological Seminary, Louisville, Ky., July 27, 1894. Here is what Rev. J. B. Solomon says verbatim :

“Divine inspiration is such an impartation of the Holy Spirit’s influences to man as teaches him the will of God, and prompts him to willing and loving obedience to that will, guiding him in the ways of truth and holiness. It is, as the word indicates, an in-breathing of the Holy Spirit into the soul of man, and to that extent imparting to it the divine nature.

“According to this view, such impartation has not been confined to any age or race of man. That fullness of the inspiration which may be called *miraculous* may have passed away with the Apostles, but the holy impulses imparted to man by the Spirit of God to-day

may be properly called inspirations. There may be, and doubtless are various degrees of the Holy Spirit's influences imparted to different persons, and to the same persons at different times. But every holy purpose, every holy desire, every earnest prayer, every sacred joy and every truly righteous act is a result of the in-breathing of the Holy Spirit. *They are not of earth.* 'Without me ye can do nothing.' (John 15-5). 'Likewise, the Spirit helpeth our infirmities; for we know not what we should pray for as we ought.' (Rom. 8-26).

"Our loving Savior has promised the abiding presence and aid of the Spirit to all His disciples to the end of time. Nor do I regard these operations of His Spirit as mere illuminations. Every act of true Christian obedience is the result of spiritual influence upon man's heart—an impelling, constraining power. But He teaches no new doctrines—makes no new revelations. He enlightens men through the Word, which He has already given and moves them to obedience to that Word. He begets in men a hatred of sin and a love of holiness."

INGERSOLL—Any man, who believes in Divine Providence at all, can be easily induced to subscribe to to this kind of *inspiration*. There is nothing alarming about it. According to this definition Solomon's own book is divinely inspired. Though I never made a profession of the Christian faith, yet I always did think more of the sacred writings than the Rev. gentleman "on the old Kentucky shore."

TREAT—It is true, the gentleman's definition covers too much ground; all definitions should be as concise and compact as possible; but he is not wrong alto-

gether. How often do we hear people say: "As if by inspiration I spoke, or did so and so"—"He seemed to be inspired?" The Rev. author spoke in general terms.

INGERSOLL—See here! I read the book to find the definition of inspiration, and such inspiration as a writer of the sacred books, called the Bible, is supposed to have. We like to know these things—we go in search of them—in short, we are not so bad as we are painted by the Christians. The Rev. J. B. Solomon writes a pamphlet of 93 pages on "Divine Inspiration" without defining the word, unless we take the quotation as the definition. I want a precise, *clear-cut* definition. Father, can you enlighten us on this subject?

FATHER—The word is derived from *inspirare*, breathe in. As to a writer of sacred books, however, *inspiration* consists in God so effectually moving the will that one is not only induced to *write* and *adhere strictly to the truth*, but also to write what God *suggests* and *wishes committed* to writing.

INGERSOLL—There it is in a nutshell, and, I must say, it is just about what I anticipated. I do not know much about the doctrines of the Catholic Church—to be honest, I have not read a single one of her works from cover to cover; yet, I was always told that in her definitions she cannot be surpassed. Now, the definition of the Baptist preacher is too loose—it throws all the gates open and one is tempted to ramble.

FATHER—You are very honest. Indeed—more so than I would be in your place. Some people go a step farther: they even take pride in saying that they know nothing about the Catholic Church, the oldest, the

strongest and most influential Christian body in the world. Think of the power and influence of the Holy Father. To say that one knows nothing about the Catholic Church is exposing one's ignorance—it means that he has not read history, or, if he has read it, that his memory is a blank. She has a strong foothold among all the civilized nations of the earth—she has seen states, thrones, kingdoms, empires and dynasties fall—she has survived them all and still holds the fort. To say I know nothing about her betrays ignorance, and, what is worse, indifference unpardonable. Suppose I were to pose as an intelligent man and then make the humiliating confession that I know nothing about the Reformation ; would I not provoke a smile ?

TREAT—I, too, have often been surprised at the indifference of non-Christians ; but let it pass for what it is worth. Do you mean to say that revelation is inspiration ?

FATHER—Not necessarily ; an inspired author has received the *impulse to write*, and from above he is directed in his work ; but new truths may not be communicated to him.

INGERSOLL—You Catholics believe that the “gates of hell” shall not prevail against the Church ; you also believe that Christ will be with you “all days, even to the consummation of the world :” now permit me to ask the question : are the bishops assembled in an ecumenical council inspired ?

FATHER—Theologians are wont to call it merely “assistentia,” or assistance of the Holy Ghost, who protects them from error in their decrees. Always bear in mind, *inspiration* implies over and above this

protection a special impulse to *write*, and to *write on* particular subjects.

INGERSOLL—I understand it now.

TREAT—Before I forget it, let me raise an objection ; according to my views, the Catholic Church enjoys the protection of the Holy Spirit no more than any other. No power on earth can make me believe this.

INGERSOLL—My friend, I have long since come to this conclusion : if Christ is God ; if He established a Church ; if the Catholic Church is the mother Church ; if He promised to be with the Church He founded to “the end of the world:” then, there is nothing more natural and nothing more reasonable than to believe in this Divine protection, or *assistance* as it is theologically called. Christ surely would protect His own creature, purchased at an enormous price, at the cost of His most precious blood. I tell you, Mr. Treat, there is common sense, consistency and sound logic in this argument, and Catholics use it with telling effect. You ask me to believe in miracles and prophecies ; but you have to admit, it is just as easy to believe in this *assistance* by which the Church of the world’s Redeemer is prevented from falling into error and falsehood, so repugnant to God, Who is truth and sanctity itself.

TREAT—Why do you always uphold Catholicism ? You will never be a Roman.

INGERSOLL—As long as Christians are so much at variance, many, like myself, will be kept out of the fold. However, President Cleveland said : “Tell the truth,” and I believe in telling it. If Catholics make a good point, we are willing to give them credit for it. You see, we are above little bickerings. There is

another question I wish to know in regard to inspiration. Is the inspired penman, as it were, hypnotized ; that is, does he, when engaged in writing, lose his own individuality ?

FATHER—In the July number of *The American Catholic Quarterly Review*, 1894, the question is admirably answered : “In the composition of every book of Scripture, human co-operation went hand in hand with divine operation. The primary cause of the book is God. The instrumental cause is man. The book came *from* God as its first source ; but it came *through* man as its channel. There are, therefore, in Scripture many accidental properties of a purely human origin, and peculiar to each writer. This human factor in a sacred book consists of the words, the style, the arrangement and distribution of the materials ; all of which are the mere vehicles for the communication of the divine thought, the envelope in which the message is conveyed to those to whom it is addressed. There can be no doubt that the sacred penman retains his personal, local and national habits, customs and manners, his literary style, his logical methods, his previous grade of education. Hence, his choice of a language in which to write, the selection of the individual words, and the combination of them into sentences and paragraphs, as well as the order and sequence of idea, depend in great measure on the free will of the writer. Hence, each writer has reproduced himself in his book, and, if we were familiar enough with him and his entire environments, we could see him as unmistakably in his writings as we could in a photograph. In fact, that the books of Scripture reflect the peculiarities of their several writers, as unmistakably as if they were

not under the influence of inspiration, is obvious even to the casual reader. Each book reflects the habits, character, and trend of thought, the tone, color, sentiment, the modulation of mood and passion, even the very atmosphere in which the writer lived and moved. Therefore, much of what is in the book is the product of the place, the man, the age in which he lived, the people, and the civilization under which it was composed. To most people it is impossible to believe that anyone can so divest himself of himself and of his own individuality, clothe himself in the personality of another, and, projecting himself into a distant age, write as though he belonged to that age. Much of this holds true in sacred, as well as in profane, literature. Hence it is that, in the *absence* of sufficient external evidence, the peculiarities just described are taken as proof more or less conclusive, that a given book was written at such a time, among such a people, under such a form of government, under the influence of such a degree of culture, civil and religious, by such a person, for such a purpose. All such intimations of date, and place of composition, etc., are called the 'Internal Criteria.' "

INGERSOLL—The Rev. J. B. Solomon, Hawesville, Kentucky, whom Mr. Treat quoted, speaks of "Higher Critics." Since he does not explain the term, I would like to know what he means. Are we *high or low critics*?

TREAT—I cannot understand why people are everlastingly talking about *lower* and *higher* criticism. Why not take the Bible as we received it at the hands of our forefathers? I despise any and every squabble about the sacred text. Take a child: how implicit his confidence in the father? papa said so, and this ends

the controversy—it is an argumentum ad hominem—a knock-down argument, to express myself emphatically. Such confidence, I maintain, we should have in God's Word.

INGERSOLL—Which Bible do you use? The Vulgate, or that of King James?

TREAT—The King's, of course.

INGERSOLL—It's not the version of our forefathers—theirs down to the sixteenth century was the Vulgate, or Catholic Bible.

TREAT—I know it, but it was replete with corruptions, interpolations, etc. Therefore, at the very dawn of the Reformation, a new and corrected edition was put in the hands of the people.

INGERSOLL—You may be right, but we, who have come to the use of reason, must investigate the matter. You see, we look at the question from an impartial standpoint. A child-like confidence is highly commendable in its place; however, here a choice is to be made between two great factions—Protestant and Catholic. To be just, we must weigh the evidence *pro et con*. From our standpoint it would not be child-like but childish to adopt the views of one party, and condemn the other without a hearing. We American people are too honest and too liberal-minded for such conduct. If the Catholic Bible is a corrupted one, what assurance have you that these corruptions have been eliminated out of yours? King James did not have the original text at hand, and, consequently, no comparison could be drawn. If, as you say, the Bible is the "Rule of Faith," then, from the time of St. Jerome to the Reformation—about eleven centuries—the Christian people throughout the world were without a

“Rule of Faith,” not to speak of the four hundred years when the Bible, as we have it to-day, was known to few only. Right here, *higher criticism* comes in good play. I could not explain the term, but I imagine it gives an outsider an idea how to go to work and arrive at the truth—we do not like to grope in the dark.

FATHER—*The American Catholic Quarterly Review* has a splendid article on “Lower” and “Higher” criticism: “*Lower criticism* is taken to mean that department of general Biblical criticism which busies itself with *minute* inquiries into the correct reading, and concerns itself with the punctuation, letters, syllables, prefixes, suffixes, words, phrases, sentences, and even paragraphs of the Sacred Text. It aims at the restoration of the Text to its original state. It furnishes the translator, the commentator, and the Higher Critic with a solid basis to work upon. It is limited to those principles and processes which enable the critic to detect and correct alterations in the text, to decide upon the genuineness of disputed various readings, to obtain, as far as possible, the original words of Scripture, and, by a process of elimination, to reproduce an edition conformable to the original as it left the hand of the Sacred Penman. From the actual condition of the text, it aims to deduce its original condition. For this, microscopic accuracy and patient attention to the minutest details are needed. The materials on which *Lower Criticism* works are the manuscripts of the Bible in the Greek and Hebrew originals, ancient translations into various languages, and the writings of early ecclesiastical writers, chiefly the fathers, who have quoted Scripture so largely as to be serviceable as

witnesses to the condition of the text, from which they quote. But for the loss of the original Greek and Hebrew autographs, *Textual Criticism* would never have been found necessary. As it is, however, accidental and unintentional errors could not have been avoided without a perpetual miracle, or, rather, without a series of miracles as continuous as time, and as extensive as Christendom."

Of "Higher Criticism," *The Catholic University Bulletin* says: It "deals with all such problems as the authorship, date, mode, and place of composition, integrity, veracity, analysis of contents, scope of the book, persons for whom, and occasion on which it was written. In a word, it is the critical history of the origin of the Sacred Books. The purpose of all this detailed information about the inspired writings is that their authority and reliability being once solidly established, and their historical settings put clearly before the eye of his mind, the student can at length enter upon the task of interpreting Scripture, and may quote it both to refute error and to establish the truth."

INGERSOLL—Now, I understand it. Things often look bigger to us than they really are; but what pleases me more is to see that the Catholic Church does not blindfold her subjects. Somehow or other, we have an idea that Catholics are not allowed to think. The quotations just read prove the contrary—the Mother Church encourages Biblical investigation. What more could rankest Protestantism demand? This liberal spirit of the Church commands great respect. Brother Treat wishes us to accept the version of King James unconditionally, or, to use his own words, with a child-like confidence. It is true, James was King of England,

but this gave him no more right to issue a Bible than I have, and, God knows, I would not be so presumptuous as to publish one. Many of the people of the sixteenth century were easily duped; but to me it is a mystery how the delusion could be kept up to this very day.

TREAT—In the Catholic Church you fare no better—you would have to believe in the Vulgate or be excommunicated.

FATHER—True; but this version is endorsed by a divinely constituted authority—God's Church. "As the Father sent me, I also send you"—"Teach ye all nations"—"I will be with you all days"—"He that will not hear the Church, let him be to thee as the heathen and the publican." King James was a usurper, and a mean one, too, for he usurped spiritual authority.

INGERSOLL—I am not a Catholic; however, I believe in what is right; I think the preponderance of evidence is on the Catholic side of the house.

FATHER—You infidels are a caution—you "believe in what is right;" but you never do what is right, that is, practice what you believe.

INGERSOLL—Don't grow impatient, Father. You do not know what is in store—I am investigating now. I know you do not pull people into the Church by the hair as they do at revivals, or during a camp-meeting excitement. I know more about your ways and means than you are aware of. You instruct people coolly and deliberately, and when they are perfectly satisfied, you receive them into full membership. I am not prepared to say that I shall take a decisive step soon, but I shall continue the investigation. If you should convert me, I shall try to convert Bro. Treat. I know he is a good

man; but when the scales of prejudice fall from his eyes, he will be much better.

TREAT—No more jokes—the question is too serious. Is there anything else, Mr. Ingersoll, you wish to know about the Word?

INGERSOLL—Much more, sir; for instance, how are we to know whether the book we hold in our hands is inspired or not?

TREAT—There are several ways of ascertaining whether a given book is inspired or not. When the author states that he enjoys this prerogative, he should command as much respect as any other man making a statement. Now, time and again, the authors of the sacred text laid claim to inspiration: "But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold." Daniel, xii, 4.

INGERSOLL—In quoting Daniel you make yourself liable to criticism. You ask me to believe in the inspiration of this book, when the world knows that you and the Father cannot even agree as to the number of its chapters. You maintain it has twelve, and he stoutly defends fourteen; and we say: when two contradict each other, both cannot be right. This is a well established philosophical principle.

TREAT—We eliminated two chapters, because they were not found in the Hebrew text.

FATHER—And we retain them, not only because they were found in all ancient Greek and Latin Bibles, but especially because the Church, the *teacher* of all nations, says that they belong to the book of Daniel. When we come to establish the "Rule of Faith," I shall show that I am sustained by divine authority,

whereas Mr. Treat is subject to the fluctuations of private opinion.

INGERSOLL—What a grand thing it would be if all Christians were to agree on the subject of religion! When we see them disagree as to the number of *inspired* books, either it makes us indifferent, or it chills our susceptibilities—it has the effect of a precipitated cold shower bath.

TREAT—They say that it is a good thing in the end.

INGERSOLL—Yes; but the end of *private interpretation* is a long time coming—the rule has been in operation almost 400 years; yet the number of religions is increased from day to day. When and where will this thing stop?

TREAT—Let us go on. Ezechiel says: “Son of man, write thee the name of this day . . . and thou shalt speak. . . Thus saith the Lord.” Chapt. xxiv. Habacuc. “Write the vision, and make it plain upon tables.” ii. 2.

Exodus: “The Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue.” xvii. 14.

Deuteronomy: “Now, therefore, write you this canticle, and teach the children of Israel.” xxxi. 19.

Jeremias: “Write thee all the words that I have spoken to thee in a book.” xxx. 2.

I. Paralipomenon: “Now the acts of King David, first and last, are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.” xxix. 29.

II. Paralipomenon: “The rest of the acts of Ozias, first and last, were written by Isaias the son of Amos, the prophet.” xxvi. 22.

INGERSOLL—These two books, Mr. Treat, are not in your Bible at all.

TREAT—Yes, they are—we call them *Chronicles*. The difference between the two Bibles is not so great as you would like to see it.

FATHER—It is great enough, when the one or the other book is thrown overboard. I. Machabees: "We, though we needed none of these things, having for our comfort the holy books that are in our hands." xii. 9.

INGERSOLL—Now, we have you, Brother Treat. I see the Father has in his library "The S. S. Teacher's Bible," printed from fac-simile plates of the University press, Oxford, the very hot-bed of Protestantism. Take it down from the shelf and show me, if you can, I. and II. Machabees with their thirty-one chapters—quite a discrepancy. I admit this fair land of ours is full of suppressed skepticism and infidelity; but is it any wonder, when we see Christians throw overboard books that have been declared sacred and canonical even by a General Council, that of Florence? If you have the right to discard whole books, not to speak of chapters in others, you cannot deny me the same privilege. Consequently, we are not so bad as we are generally supposed to be. You must admit, however, that this leads to infidelity, pure and simple.

TREAT—We have those books in some of our Bibles.

INGERSOLL—In some of your Bibles? Yes; I have seen them in bibles not to be read, but to be used as an ornament on the center table. Either they are inspired or they are not; if they are, they ought to be in every bible put in the hands of the people who have a right to know the truth. If I know anything at all about church history, this is an established fact: in 397

a council was held at Carthage—44 Bishops were present, and among them was the great St. Augustine, who, in his work, *De Doctrina Christiana*, mentions the very same books we find in the Latin Vulgate, the Catholic Bible. In 405 Pope Innocent I. approved of the number of Sacred books determined upon at Carthage, as was also done in the council held at Rome under Pope Gelasius, A. D. 494. As to the decree of the Council of Trent, I need not mention it—it is too well known. Let me only add: the Eastern Church, though separated from the Western or Latin for centuries, holds the very same books sacred and inspired. I assure you, Brother Treat, I am not a Christian, but if I were a Protestant, these things would be stumbling-blocks to me.

TREAT—Look here, my friend, do not, for one moment, think that I consider you two-faced; but just now you are talking a little to please the Father, whose guests we are. Whoever heard of a man without faith crouching at the feet of Pope Innocent or Gelasius? Do you suppose, for one moment, that the translators engaged by King James were a set of ignoramuses? They were free from the *ipse dixit* of any and all popes. Give them credit for independence of thought.

FATHER—Excuse me for the interruption, but when there is a question of crouching, no man has ever done more of it than the tools of King James. I quote from The S. S. Teacher's Bible:

“To the Most High and Mighty Prince James,
By the Grace of God,
King of Great Britain, France and Ireland,
Defender of the Faith, etc.

The translators of the Bible wish grace, mercy and

peace, through Jesus Christ our Lord. Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us, the people of *England*, when first He sent Your Majesty's Royal person to rule and reign over us. . . . Then, not to suffer this (preaching of God's Word) to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it; nay, to go forward with the confidence and resolution of a man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all your Majesty's loyal and religious people unto you, that your very name is precious among them; their eye doth behold you with comfort, and they bless you in their hearts, as that sanctified Person, who, under God, is the immediate Author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe that the zeal of Your Majesty toward the house of God doth not slack, or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom*, by writing in defense of the Truth (which hath given such a blow unto that man of sin, as will not be healed), and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and nursing Father. . . . There are infinite arguments of this right Christian and religious affection in your Majesty, but none is more forcible to declare it to others than the vehement and perpetuated

desire of accomplishing and publishing this work, which now with all humility we present unto Your Majesty. . . . And now, at last, by the mercy of God, and the continuance of our labors, it being brought unto such a conclusion, as that we have great hopes that the Church of *England* shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your Most Sacred Majesty that, since things of this quality have ever been subject to the censures of ill-meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labors shall more honor and encourage us than all the calumniations and hard interpretations of other men shall dismay us."

INGERSOLL—What subserviency! If it is God's Word, the King had no business meddling with it. Probably Rome never saw more crouching at the feet of her Pontiffs than was exhibited by these translators. Evidently the people of England believe in a Pope—after renouncing allegiance to Rome, their choice fell upon their king, Henry VIII., succeeded by Elizabeth and James I., "popess" and pope.

TREAT—Do not be so extreme, my friend. If rulers and men of prominence take an active part in the advancement of religion among their subjects, it is a great stimulus. If the rulers of this great country had a little more religion, and were to put it into practice, there would not be so many indifferentists, liberalists, evolutionists, latitudinarians, naturalists, rationalists, "big church" members and backwoods infidels. The

influence of the people in authority extends ever so far. Some people cannot think for themselves, and others are too indolent to do so; but they will look up to those placed in authority. Furthermore, King James was "Defender of the Faith." How he got this title, you well know—it was from no mean source.

FATHER—On the part of English kings and queens it is impertinence to bear this title, and, if they had any sense of shame, they would divest themselves of it at once. It is true, Henry VIII. received it honorably, but he bore it so only for a short time. Dr. Martin Luther wrote a work on "The Captivity of the Church in Babylon" in which, by a single stroke of the pen, he suppresses several sacraments: Orders, Extreme Unction and Penance—in it he attacks the doctrine of Purgatory, and deals a blow at the Papacy. Abla Henry takes up the cudgel, and writes a book entitled "Assertio Septem Sacramentorum" (Seven Sacraments). "There was a time of happy memory," he says, "when the Church needed no defenders, because she had no enemies. But now she is attacked by one who hides the wicked instincts of the demon under an outward show of earnest zeal for the truth, and who, under the influence of anger and hatred, vomits forth his viperous venom against the Church. It is time to tear off his mask. Let every soul regenerated by the waters of baptism, and redeemed by the blood of Jesus Christ, let the aged and the young, the priest and the king rise up against the ungrateful and the impious wretch." Then addressing the heresiarch, the Royal Apologist continues "Deny it, if you dare, that the whole Christian world hails Rome as its spiritual mother! Even to the remotest ends of the earth,

all that bears the Christian name, on the sea and in the wilderness, bows before Rome ! If this power is neither from God nor from men, the Papacy must then have usurped it. Rome must have stolen it. But when ? Can you tell us the time of this usurpation ? But if the power be of immemorial date, going far back into the twilight of ages, then you must know that it is a received principle in human laws, that all immemorial possession is, by the very fact, legitimate ; and that the unanimous consent of mankind forbids us to touch what time has consolidated."

In consideration of services thus rendered, Pope Leo X. conferred upon Henry VIII. the title of *Defensor Fidei* (Defender of the Faith). But when this self-same Henry began to play havoc with matrimonial alliances, when he began to kill and divorce wives, when he began to reduce the number of sacraments by his licentiousness and unbridled passions, when he began to stab the Papacy on any and all occasions, when, practically, he had himself declared pope of England, when he defended a religion other than that of Rome ; common decency should have induced him to say: I am not worthy of the recognition, and, therefore, I give up the title. And if Henry, blinded by passion, did not have sense enough to take this step, it is a burning shame that his successors, legitimate or illegitimate, did not have so much decency and self-respect as to say: Holy Father, take back what you have given us—we have changed our tactics—we now believe Luther was right when he granted a dispensation to the Landgrave of Hesse to have two wives at one and the same time. If Elizabeth was too effeminate to give up the title, King James I. should have been so

manly as to do so, especially, when he eliminated from the sacred text, books declared sacred and canonical by Popes and councils, held sacred by the people for more than 1,500 years, held sacred by men like Tertullian, Origen, Saints Ambrose, Cyprian and Hilarius. St. Augustine says in his "City of God": "The books of the Machabees are held canonical not by the Jews, but by the Church."

What follows from this? What does it mean? If the Protestant doctrine is true, it means that the people had no Rule of Faith from Christ to James I. ; it means that to the powers of hell were given full sway to *prevail*; it means that Christ is not with the Church *all days*; it means error, falsehood, darkness and despair.

INGERSOLL.—As you say, a man's veracity should not be questioned, unless for good reasons he arouses our suspicions; but the very best and most honest men are sometimes mistaken. Not disputing the word of any of the sacred writers, give me another and, if possible, stronger proof in favor of inspiration.

TREAT.—Answer the question, Father. It is true, I do not like the version of King James disposed of so summarily; but, without a doubt, an opportunity will be given me later to say a word in its defense. I shall show that neither popes nor general councils know more than did King James.

FATHER.—When you advance the argument, we shall, of course, be on the ground. We shall be prepared to show that you have no rule of faith, that you never did have one, and, what is worse, never will have one, unless you join the Catholic, that is, *everybody's* Church. In the meanwhile, to disarm our friend Ingersoll and bring him under the sweet yoke of the

Gospel, we must collect our forces and stand shoulder to shoulder. It is, indeed, sad to think that through the great upheaval of the sixteenth century the Christian forces were so hopelessly divided that infidelity could ride in rough-shod and is to-day well entrenched.

TREAT—When it comes to this pass, I am your right bower. I have no use whatever for infidelity—wipe it out—sweep it out of the land—the sooner the better. It is the prolific mother of crime: theft, bankruptcy, murder, abortion, and suicide. But do bring the next and stronger proof in favor of inspiration—show the gentleman that the sacred writers were not only told to write, but that God spoke through them, in other words, they were the mouth-piece of His Omnipotence.

FATHER—2. Exodus: “I will be thy mouth and I will teach thee what thou shalt speak.” 4-12. In the same book we read. “Speak to him, and put my words in his mouth: and I will be in thy mouth, and in his mouth, and will show you what you must do.”

II. Kings: David said: “The spirit of the Lord hath spoken by me, and his word by my tongue”. xxiii. 2. Ps.: “My tongue is the pen of the scrivener that writeth swiftly.” xlv. 2. Isaias: “Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken.” i. 2. Jeremias: “Behold, I have given my words in thy mouth.” i. 9.

TREAT—Quote also from the New Testament—show him that the Old Testament has the approbation of Christ and His Apostles.

FATHER—3. St. Luke: “As he spake by the mouth of his holy prophets, who are from the beginning.” i. 70. Hebrews: “God having spoken on divers occa-

sions, and in many ways, in times past, to the fathers by the prophets." i. 1. Matthew: "Amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled." v. 18. St. John: "The Scripture cannot be made void." x. 35. II. Timothy: "All Scripture divinely inspired is profitable to teach." iii. 16. St. John: "Search the Scriptures: for you think in them to have life everlasting: and the same are they that give testimony of me." v. 39.

TREAT—Ah! There is the text: "Search the Scriptures," the great fundamental principle of Protestantism—to hear it, does my heart and soul good—I am surprised that the Father quoted the passage against which the Church of Rome finally dashed and wrecked. God be praised for those consoling words: "Search the Scriptures."

INGERSOLL—You are very enthusiastic, Mr. Treat. For this you deserve great credit—a man ought to be true to his convictions. To me, however, it is a plain case that you have not read the Short Line series. Probably the Father will call your attention to this matter later. Since I am neither a Catholic nor a Protestant, I look upon this question from a practical and financial standpoint. From this aspect you must admit that *search the Scriptures* is a perfect failure. Christianity is divided and subdivided. Each subdivision raises money to build churches and support preachers with *better halves* and very interesting children. One subdivision raises money, not only to reclaim the heathen, but to make converts from other sects or subdivisions. From a practical point of view, and we Americans will always look at it from this standpoint, I consider the principle a very expensive one.

FATHER—And what have you to say as to the wreckage?

INGERSOLL—Mr. Treat is simply mistaken. Figures do not lie. Any geography will tell you that the Catholic Church has more adherents than all other Christian denominations taken together. Unless all signs fail, England is going back to mother Church. In this country Episcopalians are becoming very ritualistic. We see the "priest" in cassock and surplice—the altars boys have their suits—confessionals are being erected; and, if penitents fail to put in their appearance, it is partly because they have no confidence in a married clergy. Admitting the divinity of Christ, the evidence in behalf of the Old Testament is strong, indeed. Have you any passages in favor of the New Testament?

FATHER—We have them in abundance—here are a few: St. John: "You shall know him (the spirit of truth); because he shall abide with you, and shall be in you." xiv. 17. In verse 26 we read: "The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." St. Matthew: "Be not thoughtful how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you." x. 19-20. Galatians: "I give you to understand, brethren, that the Gospel, which was preached by me is not according to man. For neither did I receive it from man, nor did I learn it but by the revelation of Jesus Christ." i. 11-12. I. Thessalonians: "We also give thanks to God without ceasing; because that, when you had received from us

the word of the hearing of God, you received it not as the word of men, but (as it truly is) the word of God." ii. 13. I. Corinthians: "Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the Spirit." i. 13.

TREAT—I tell you, Mr. Ingersoll, to use a lawyer's phrase, we have a good case—we are not afraid to appear in court and face an impartial jury.

INGERSOLL—Not to pass judgment prematurely, in open court I would rather be the Father's counselor than yours.

TREAT—How so? Do we not agree on the inspiration of the Word?

INGERSOLL—You agree on the inspiration of the Word, but not on the Word itself. The Father has shown that his Bible has been constantly in use since the council held at Carthage, A. D. 397. Yours, on the contrary, only dates back to King James. The difference, too, is so great that Catholics would not read your version and you show not a little contempt for theirs. Furthermore, the passages just quoted, and with which you are so elated, ought to convince a believer that the doctrines of Christ are immutable, that the Church founded by the Savior cannot be subject to changes and alterations from its very inception to the "consummation of the world." Now, you will not deny that great changes have taken place in the sixteenth century and are being made daily. Several years ago "Free Methodists" and "Latter Day Saints" were unknown. But, let us go a step farther. Father, what does tradition say about the inspiration of the Scriptures?

CHAPTER IX.

TRADITION.

TREAT—Just as I expected—I thought tradition had to be introduced. It's a wonder it was not brought in before. Let them say what they please—"The Bible, the whole Bible, and nothing but the Bible" is my motto, and I shall not deviate from a principle so well established.

INGERSOLL—I am not taking the Father's part; on the contrary, if there is any truth in Christianity, I do hope it is to be found only in Protestantism—it is, after all, an easy-going religion—no doctrine is particularly dwelt upon, except: "believe in the Lord Jesus" and interpret the Bible to suit your own taste. Nothing more simple and nothing less objectionable than these requirements. But we are endowed with reason and, consequently, bound to exercise it.

TREAT—For this very reason we believe in private interpretation. Where in the world does reason find a wider scope?

INGERSOLL—We thinkers, however, fear that you are too superficial. For instance, you are so much opposed to tradition; yet we men of thought and deep investigation find so much in your religion that is purely traditional. I do not believe that one Protestant out of a thousand considers the Bible inspired unless it be traditionally. Most of them have never investigated

the matter—they look upon the Bible as inspired, because it was handed down as inspired, and this is what I call tradition. I tell you, to a great extent, it is with Bible readers as it is with democracy—many are Democrats because grandpa was one.

FATHER—There is a great deal of truth in what you say—remember, however, what we call tradition has a stronger backing than grandpa's democracy.

INGERSOLL—What I wished to show is this: Bro. Treat believes in tradition as well as we do. You may give its definition—let us set him to thinking also.

FATHER—Says the *Handbook of the Christian Religion*: "By tradition, in its widest sense, we mean the transmission of the truths of salvation in whatever manner, by the teaching office of the Church. Tradition, in a stricter sense, is the transmission of revealed truths or precepts otherwise than by Holy Writ. The doctrines and institutions thus handed down, whether written or unwritten, are themselves frequently called traditions. Such traditions are called oral as contrasted with the sacred writings. We speak here not of Apostolic or ecclesiastical traditions as such, but of those that trace their origin to Christ Himself and the Holy Ghost."

INGERSOLL—Even in the stricter sense, it seems to me our friend cannot have so much as a plausible excuse for objecting to tradition. If anything, it fortifies his own position. When the so-called Fathers of the Church testify in favor of the inspiration of the Scriptures, it is another argument and a very good one, too. In court lawyers take pride in producing as many arguments as possible to substantiate the claims in favor of their client. Republicans, as well as Demo-

crats, glory in showing that their respective political tenets were upheld by all statesmen from the foundation of the government down to the present day. Methinks this is reasonable.

TREAT—Go, and quote the Fathers to your heart's content—I mean in favor of inspiration.

FATHER—St. Clement of Rome writes to the Corinthians in the first century: “You are contentious, brethren, you burn with zeal as to matters that pertain to salvation not in the least; examine the Scriptures diligently, they are the oracles of the Holy Spirit, learn that in them there is nothing unjust, nor feigned, nor pretended.”

INGERSOLL—If I were a Christian, I would make it my duty to refer to such a passage on every and all occasions. What a grand testimony from one that walked in the very shadow of the Apostles.

TREAT—We do not object to quotations from the Fathers, when they testify in behalf of the Scriptures; but when they ask us to believe something contrary to the teachings of the Bible, then, I say, our patience is sorely tried.

FATHER—Such a thing is scarcely possible. If it had been the intention of the Fathers to inculcate doctrines that come in conflict with the Bible, they, instead of preserving it and handing it down to us intact, would have consigned it to the flames. In the second century, Justin the martyr makes use of the following language: The sacred writers “simply gave themselves up to the operation of the Divine Spirit.” In the third century, Origen is a good witness on this score. Instead of objecting to the testimony of the Fathers, Mr. Treat, you should rejoice that we are

permitted to call them on the witness stand. The more evidence the better.

INGERSOLL—I think so, too. But here are a few questions which I beg to submit to you gentlemen. As the saying goes, we should not “crow too soon;” however, I believe you are going to fall into a trap. Do tell me: 1. Are the original manuscripts of the sacred text still extant? 2. Did the translators and compilers use the original text? 3. Were they *inspired* or infallible? 4. Were the copyists, the type-setters, the proof-readers and book-binders free from all danger of falling into error or making mistakes—in other words, were all these employees so constituted that they could not and would not deceive? Please answer these questions.

TREAT—In every case, my answer is in the negative.

INGERSOLL—Granting, then, that at one time there was an inspired text, you have none now; and yet *sine fine* you are talking about the inspired Word. This may pass at a Sunday school, which, by the way, we have outgrown.

TREAT—You are too hasty, my friend, in drawing your conclusion—I have the answer now. The people became enlightened—they noticed the corruptions of the Bible in general use—great and learned men came together—they eliminated corrupted passages and discarded uninspired books—the whole was submitted to King James, and he graciously gave his approbation. Thus the people received the pure word of God, and for it they are indebted to Protestantism.

INGERSOLL—But may I ask: were these “great and learned men” inspired? And as to King James, what authority had he to put on this Bible the seal of appro-

bation? You do not claim that he was under a special protection of the divine Spirit. He was not even a member of your church, for you belong to the Methodist persuasion. On the other hand, consider that vast number of people who openly and persistently repudiate this Bible. I claim they have just as much right to say that your Scriptures are false as you have in branding theirs as such. The truth is, Mr. Treat, when the thing is well sifted, there is not much inspiration left, and you cannot prove that you hold an inspired volume in your hands. Is it any wonder if you see many of us on the "fence." But let us see how the Father will get out of the dilemma—help me, Brother Treat, and we shall show him that his Bible is no better than yours, that it is no more inspired than an ordinary prayer-book.

TREAT—If ours is not inspired, which, by the way, is not granted so unconditionally, surely his is not. Who has not heard of the many corruptions and interpolations with which the Holy Spirit cannot be accredited?

FATHER—Combine, form a trust, or plot as much as you please. Remember that we have a solid foundation—we have encountered high winds, storms, blizzards and cyclones; I admit, we have been shaken up occasionally; but the foundation never gave way the breadth of a hair: "Thou art Peter, and upon this rock I will build my Church."

TREAT—Is this your answer in full?

FATHER—No, sir! I may startle you, but I hope you will not be scandalized at the bold stand I am about to take.

INGERSOLL—Speak your mind, Father—out with it—intelligent people take things as they are.

FATHER—Well, it is this: the Catholic Church would suffer no inconvenience, if every copy of the Bible, Catholic or non-Catholic, were swept from the face of the earth.

TREAT—Now, you have it. We always did preach that Catholics were opposed to the sacred volume. What more proof do you want?

FATHER—Again you are mistaken. Under the penalty of a mortal sin, we priests are bound to read a prescribed part of it every day—some of it we are requested to say on our knees. But for many years there was no volume containing the various books as we have them now. We got along without it until the year 397; and we got along well, for it is generally admitted by Protestants that the Church remained uncontaminated during these centuries. We appreciate this testimony most highly. Suppose, however, there had been Protestants during all these years, on what would they have subsisted? There was no Bible; at least, not in its present form, and, consequently, they would have had no Rule of Faith. Deprive Protestantism of it, and there is not much left. From the time the canonicity of the Bible was settled in 397, until the beginning of the fifteenth century, when the art of printing was invented, we had very few copies of the Bible and they could be procured only at an exorbitant price. Yet during this time nations became Catholic by following the injunction of the Savior: "*preach* the Gospel to every creature." In fact, I do not know of a single nation reclaimed from barbarism by the Bible *alone*. On the other hand, by

teaching we Christianized Europe: "teach ye all nations." After copies of the sacred text were scattered broadcast, and, especially, after the Bible was made the Rule of Faith, there was no end to religious dissensions, and infidelity, like mushrooms, began to grow thick and fast. We, on the other hand, quietly go on making conquests on all sides. Without the Bible we would continue to *preach* and *teach*, and the nations would be converted by *hearing*: "He that heareth you, heareth me." Provincial, plenary, and ecumenical councils would be held, as in the time prior to 397—the Apostles' creed, the Nicene creed, the commandments of God and His holy Church would be inculcated, as was done previous to the invention of the art of printing—the seven sacraments would be administered as they were after the ascension of the world's Redeemer, when the idea of a New Testament had not yet entered the mind of man.

INGERSOLL—What you say, Father, is very good in its place. It seems to me, however, you are trying to evade the question. Once more I shall put the question to you; please answer it squarely. Do you believe that the Bible—there in your library—commonly called the Vulgate—is inspired?

FATHER—I do, indeed; not, however, because typesetters, proof-readers, printers or kings had anything to do with it, but because God's Church has declared it so.

INGERSOLL—Do you mean to say that this version agrees in every particular with the original text, that it contains just as much, no more and no less, and that the words convey the very same ideas? According to my views, such a Bible would be worth having. When

BRO. TREAT was driven to the wall, he could not answer in the affirmative. Furthermore, we know from history that the Protestant mind experienced not a little trouble before it settled upon a version that gave anything like satisfaction to the general public. Before the appearance of King James' the English people had Tindal and Coverdale's, Mathews', Cranmer's and Bishop's. The king's was introduced with great difficulty.

FATHER—Probably it would never have been generally accepted had the king not been declared "Defender of the Faith" and the pope of the English people.

INGERSOLL—Beyond a doubt, this had a great deal to do with its final success. Corrections, however, have been made from time to time. No theological student will deny this, and most of us remember that, only a few years ago, the Bible again underwent quite a change. Even at the Congress of Religions, the Rev. Charles A. Briggs, D. D., took a bold stand. He said this: "We are obliged to admit that there are scientific errors in the Bible, errors of astronomy, geology, zoology, botany and anthropology. In all these respects there is no evidence that the authors of the Scriptures had any other knowledge than that possessed by their contemporaries. Their statements are such as indicate the ordinary observation of the phenomena of life. They had not that insight, that grasp of conception and power of expression in these matters such as they exhibited when writing concerning matters of religion."

TREAT—Bear in mind, this very Briggs is *under a cloud*, even in his own church.

FATHER—Very true ; but what right has his church to condemn him—he is only acting on the great Protestant principle: “Search the Scriptures” and make the best of it.

INGERSOLL—Of course, I do not interfere with the religious views of other people, but I shall always believe that Briggs was mistreated, not to say badly abused—I say, let people practice what they preach. This idea of telling a man to *search*, and then drag him from one tribunal to another, always was and always will be nonsense—consistency in everything, especially, in religion. To my idea, Dr. Briggs adheres strictly to a well defined principle of Protestantism, and, therefore, he should not be molested. I believe in protecting a man in his constitutional rights—it is what I call democracy.

TREAT—But where would this thing end, if every cross-road preacher were permitted to make innovations?

INGERSOLL—Change the constitution, pursue the Catholic course, establish a court of appeals, excommunicate as the Apostles did, and the Catholic church does to this very day—there can be no two ways—either you must hold people in check or let them run wild.

Dr. Briggs says there are “errors of astronomy” in the Bible. This is only too true. In the very first chapters of Genesis, the moon is called one of the “two great lights”. Now, every school boy sees the blunder ; he knows that the moon is opaque, that she borrows her light from the sun, and never makes any returns; that there are millions of stars much larger

than she is. And what shall I say of "the sun and moon stood still"?

TREAT—I am growing tired of these puerilities. Do you ever say: the earth sets?

INGERSOLL—No, I do not; "the sun sets" is an expression sanctioned by custom—we must adapt ourselves to prevailing circumstances. If I were to say the earth is about to set, I would make myself ridiculous.

TREAT—Just so; and the sacred writers would have made themselves very ridiculous had they said: the earth sets or stands still. In their days the knowledge of geography was very limited. Furthermore, it was not their mission to teach geography and astronomy. Finally, the moon gives more light than all the fixed stars; therefore, in one sense of the word, it is one of the "two great lights" and the truth was told.

INGERSOLL—I am satisfied with the explanation; but here is an objection not so easily answered, and, if there is an answer to it, I respectfully ask the Father to give it. Mr. Treat confessed that he has no inspired volume, and, I believe, the Father will have to make the same confession. The objection is this: According to the Septuagint, or the Greek version, Christ was born in the year 5,199, whereas according to the Vulgate, on which Catholics dote so much, this memorable event took place about 4,000 years after the creation of man—quite a chronological difference. We may be skeptical on some questions, but we do believe in figures—*they do not lie*. Such inaccuracies have a tendency to shake our confidence in inspiration. They remind us of the lecture of Robert G. Ingersoll on *Thomas Paine's Vindication*: "The man who now regards the Old Testament as in any sense a sacred or

inspired book, is, in my judgment, an intellectual and moral deformity". Excuse, me, gentlemen; but, Father, we are ready for the answer.

FATHER—If you have not read "Notes on Ingersoll" by Father Lambert, do so at your earliest convenience. It will show you how much Ingersoll's "in my judgment" is worth—it's not a legal tender. However, there is nothing alarming about the chronological discrepancy—it simply proves that the copyists and translators were neither infallible nor inspired, and, consequently, liable to make mistakes.

TREAT—The bare thought makes me nervous. Is it possible that there can be so much doubt about the holiest book on earth?

FATHER—If we had the original manuscripts, there would be but little difficulty about the matter. However, we must look at the question as it is. The translators were not infallible. Besides you have an innate aversion to infallibility—you do not even believe in the infallibility of the Pope, the successor of St. Peter, to whom Christ said in person: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. xviii, 18. "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."—Ibid. v. 19. For a fuller explanation consult the *Short Line*. Consequently, you cannot believe in the infallibility of translators and copyists.

INGERSOLL—Personally, I have very little faith in infallibility. Were I a Christian, however, I would

have more faith in the infallibility of the legitimate successors of St. Peter than in translators and copyists. That there have been mistakes made is admitted by all intelligent people, Catholic as well as non-Catholic. But, Father, you have not yet answered my question : Have you an inspired Bible? If so, how do you account for the mistakes in it? Excuse me, if I seem somewhat pressing. Believe me, I am merely asking for the sake of information.

FATHER—On the authority of the Catholic Church, founded by Jesus Christ to *teach all men* to the *end of time* the way of salvation, I say, the Latin Vulgate is *inspired* in so far that it contains nothing that comes in conflict with the original text as to faith and morals, or all things pertaining to man's everlasting salvation. Therefore, the Council of Trent declares : "If any man shall not receive for sacred and canonical these whole books, with all their parts, as they are read in the Catholic Church, and as they are in the Vulgate Latin edition, let him be accursed."

TREAT—The Catholic Church uses very vigorous language, does she not, Mr. Ingersoll?

INGERSOLL—Yes, she does ; she is not afraid to face the world ; you feel that she is confident of being in possession of the whole truth. Well, I like to hear one say just what he means without any circumlocution. After all, it is only a confirmation of the words of the Savior : "He that is not for me is against me." Even St. John, so noted for his amiability, commands us not to receive any one into the house unless he accept the doctrines preached by him. If I understand you, Father, you believe with the Council of Trent that the Latin Vulgate is to be held authentic (*pro authentica habeatur*)

with or without mistakes ; I mean geographical, chronological, etc.

FATHER—Yes, sir ; unless the mistake is very palpable, we adhere tenaciously to St. Augustine's rule : "To those books, which are already styled canonical, I have learned to pay such reverence and honor as most firmly to believe that none of their authors has committed any error in writing. If in that literature I meet with anything which seems contrary to truth, I will have no doubt that it is only the manuscript which is faulty, or the translator who has not hit the sense, or my own failure to understand."

Above all, I am determined to follow the teaching of the Church in her supreme court, the Pope of Rome, the successor of St. Peter, to whom Christ addressed these memorable words : "Simon, Simon, behold Satan hath desired to have *you* (vos, mark the plural) that he might sift you as wheat (all apostles) ; but I have *prayed* for *thee* (Peter) that *thy* faith fail not."—St. Luke xxii. 31, 32.

"The Church teaches that the sacred Scriptures are the written Word of God, and that He is their author, and consequently she receives them with piety and reverence. This gives a distinct character to the Bible which no other book possesses, for of no mere human composition, however excellent, can it be said that it comes directly from God. The Church also maintains that it belongs to her, and to her alone, to determine the true sense of the Scriptures, and that they cannot be rightly interpreted contrary to her decision ; because she claims to be and is the living, unerring authority to whom—and not to those who expound the Scripture by the light of private judgment—infallibility was promised and

given. Her teaching is the rule of faith, since she is a visible, perpetual and universal organization, possessed of legislative, executive and judicial functions. She is historically independent of the Holy Scriptures, some parts thereof being anterior and other parts subsequent to her own existence, but receives, safeguards and preserves them as her most sacred deposit, somewhat as, to make a comparison taken from our civil policy, the government of the United States in its three co-ordinate branches venerates, interprets and executes the American constitution."

INGERSOLL—To my mind, a Catholic must feel like a man holding a note with a first-class security. The Protestant note, on the other hand, has no endorsement. There is great satisfaction in knowing that you have a good backing.

FATHER—You are right; a practical Catholic never worries about the teachings of his Church; he obeys her, and holds God responsible for all mistakes, should there be any: "He that will not hear the Church, let him be to thee as the heathen and publican." He was told to obey, and he obeys implicitly: "He that believeth not shall be condemned." I cannot understand how you or Mr. Treat can rest easy or sleep well—occasionally, doubts must arise in the mind of the one as well as the other. You, Mr. Ingersoll, must say to yourself: "If there is a God, I ought to pay my respects to Him." And you, Brother Treat, must acknowledge that on the principle of *private interpretation* Lutherans, Baptists, Presbyterians and Episcopalians, high or low, may be right; and if they are right, you are wrong. In me these thoughts would disturb many a sweet slumber.

TREAT—Could the translator not be as infallible as the Pope?

FATHER—He could; but the question arises, is he? on whose authority can he claim infallibility? The Protestant version has undergone many changes. Why? on account of real or imaginary mistakes; and the Catholic University Bulletin makes this confession: "In fact, no translation, however good, can ever and always supply the place of the original text, when critical accuracy is required. For this we must go to the original source, to the fountain-head, to what Jerome was accustomed to call *Hebraica Veritas*. No translation of the Bible is faultless; because, while God inspired the first writers, He did not see fit to inspire all that ever took it upon themselves to translate inspired books. *Aliud est vatem, aliud esse interpretem*, says St. Jerome of the translators of the Greek Septuagint. God did not make Himself responsible for the fidelity of their translation."

INGERSOLL—But, you hold that God did make Himself responsible for the teachings of His Church.

FATHER—Yes, sir; and we believe it with our whole heart and soul. Without this guarantee, we would be as much at sea as Brother Treat—without a compass and with a sick pilot—it acts like a soothing balm when we read the following in the "Bulletin" just mentioned: "The Holy Father says, in his encyclical: 'It is true, no doubt, that copyists have made mistakes in the text of the Bible; this question, when it arises, should be carefully considered on its merits, and the fact not too easily admitted, but only in those passages where the proof is clear.' In fact it is impossible to contend that Scripture is absolutely free from all errors of transcription.

Like man on the first morn of his creation, Scripture was pure and spotless when it left the hand of the inspired writer; after which, though God watched with special care over its essential integrity and preservation, it was left in other respects to share the fate of all human literature. We are, therefore, prepared to admit that, through the carelessness of copyists, the malice of heretics, and the well-intended, but mistaken freedom of over-orthodox amanuenses, it has been tampered with in so many codices that the correct readings of some passages are likely always to remain in doubt. This is very natural; for it would have taken a perpetual and widespread miracle, or rather a series of miracles, as extensive as Christendom and as enduring as time to transmit to us a stereotyped edition perfectly conformable to the original, for which alone the Holy Ghost is responsible. He is not answerable for the work of subsequent copyists, translators, printers, or even printer's devils. Such a miracle, being in no way necessary for the purpose for which Scripture was written, has never been wrought; for happily, God does not make the salvation of souls depend on the prefixes, suffixes, aspirates, punctuation marks, and such like details of the Good Book, but on its sense, on its thoughts, on its truths. Now these, notwithstanding all the various readings, remain substantially intact."

CHAPTER X.

I. THE LATIN VULGATE. 2. ITS AUTHENTICITY.

TREAT—In the first place, then, you believe that none of the existing translations is absolutely free from error; and, in the second place, that your Latin Vulgate is the best of all.

FATHER—That's it in a nut-shell. Ours is the very best for the following reasons:

I. It is an authorized edition; it has been in general use for more than thirteen centuries; it has the approbation of the great Council of Trent. At the solicitation of Pope Damasus, St. Jerome translated the Old Testament from the Hebrew and the existing Latin translation of the New Testament he reviewed and compared with the Greek. To the Pope he writes: "You constrain me to make a new work of an old, that I, after so many copies of the Scriptures dispersed through the world, should sit as a certain judge, which of them agree with the true Greek. I have restored the New Testament to the truth of the Greek, and have translated the old according to the Hebrew. Truly, I will affirm it confidently, and will produce many witnesses of this work that I have changed nothing from the truth of the Hebrew." Of this version, St. Augustine says: "There was not wanting in these our days, Jerome, the priest, a man most learned and skillful in all the three tongues, who, not from the Greek,

but from the Hebrew, translated the same scriptures into Latin, whose learned labor the Jews yet confess to be true."

2. Learned Protestants show great respect for our version; Whitaker in his answer to Reynolds, p. 241, says: "St. Jerome I reverence; Damasus I commend; and the work I confess to be godly and profitable to the church." Dr. Humphrey gives St. Jerome a splendid testimony: "The old interpreter was much addicted to the propriety of the words, and indeed with too much anxiety, which I attribute to religion, not to ignorance.

TREAT—You Catholics take great delight in citing Protestant authorities when they happen to say something in your favor; otherwise their opinion is not worth a straw.

FATHER—We are very honest; when they say something good, we give them credit for it at once. Therefore let me continue the good work. Molinæus says: "I cannot easily forsake the vulgar and accustomed reading, which also I am accustomed earnestly to defend." "Yea, I prefer the vulgar edition to Erasmus's Bucer's, Bullinger's, Brentin's, the Tigurine translations; yea, to John Calvin's and all others." Even Beza, our most bitter adversary, says: "I confess that the old interpreter seems to have interpreted the holy books with wonderful sincerity and religion. The vulgar edition, I do, for the most part, embrace and prefer to all others."

3. Objections of Protestants to their own versions: When Emser pointed out no fewer than a thousand glaring mistakes in Luther's version, the latter consoled himself thus: "These Popish asses were not able to appreciate his labor." Of Luther's Bible Bucer

says: "His falls in translating and explaining the Scriptures were manifest, and not a few." Dial. *Contra* Melancthon. Beza does not hesitate to say "that Basil's translation is in many places wicked, and differing altogether from the mind of the Holy Ghost." Of Calvin's translation Molinæus affirms "that Calvin in his harmony makes the text of the Gospel leap up and down; he does violence to the letter of the Gospel; and besides this, adds to the text."

INGERSOLL—To me this discussion is getting to be full of interest. I almost feel like going to the "Mourners' Bench."

FATHER—To find the mourners' bench, you will have to join the M. E. Church; we have nothing to mourn over; we know and feel that we are in the right, and that makes us happy.

INGERSOLL—Beyond a doubt, it is a source of great consolation for a Catholic to know and feel that not only Popes and General Councils, but even his own enemies, and, above all, a host of learned ones, speak in the highest terms of the version he holds sacred. If I were Mr. Treat, I would cease *protesting*, return to the fold of my forefathers, or join the "big church," of which I am a member. I would either deny all or believe all. As to the number of books, what is the exact difference between a Catholic and a Protestant Bible?

CHAPTER XI.

NUMBER OF INSPIRED BOOKS.

FATHER—We have 46 in the Old Testament, and 27 in the New; total, 72 books.

TREAT—In the one we have 39, and in the other 27; total, 66 books.

FATHER—It is true, at present, you have in the New Testament 27 books; remember, however, what was said in the time of the Reformation. Says Pomeran as to the Epistle of St. James: “He concludes ridiculously; he cites scripture against scripture, which thing the Holy Ghost cannot abide, wherefore that Epistle may not be numbered among other books which set forth the justice of faith.”

Vitus Theodorus, of Nuremberg, does not hesitate to say: “The Epistle of James and the apocalypse of John, we have of set purpose left out, because the Epistle of James is not only in certain places reprobable, where he too much advances works against faith; but also his doctrine is patched together with divers pieces, whereof no one agrees with another.”

Read “Defence of the 39 Articles,” art. 6, by Mr. Rogers, who considers apocryphal the Epistle of St. Paul to the Hebrews, that of St. James, the first and second of John, of Jude, and the apocalypse.

What Luther thought of the Epistle of St. James is too well known; he called it an “Epistle of straw.”

TREAT—Even in the Catholic Church, the New Testament contains deuterocanonical books. They are: Epistle to the Hebrews, the Epistles of St. James, Jude and the second of St. Peter, the second and third of John, and finally the apocalypse—seven books—one more than Rogers speaks of.

INGERSOLL—If the books, at one time so objectionable to Protestants, are now in their Bibles and are accepted as sacred writings, then a *change of heart* must have taken place. Evidently, the *separated brethren*, as Catholics are wont to call you, made a mistake, repented thereof and humbly confessed that the Church of Rome was after all in the right, at least on this question. It is manly to acknowledge one's mistake. However, do tell me how many sacred books are there in the Jewish canon?

TREAT—Leave out the New Testament, and their canon agrees with ours.

FATHER—As we all know, and well know, St. Jerome was a profound Hebrew scholar. To him we are indebted for the Latin Vulgate. According to him the Jews have but twenty-two books. After giving the Hebrew and Latin name of each book, he concludes: "Atque ita fiunt pariter veteris legis libri viginti duo." With this learned doctor of the Church, Josephus, the great Jewish historian, is not at variance. The latter enumerates five books of the law, thirteen of the prophets and four with hymns and moral precepts.

INGERSOLL—As to the number of Old Testament books, according to your own statements, the matter stands thus: Jews believe in twenty-two, Protestants in thirty-nine and Catholics in forty-six. What a discrepancy! Who is right? All cannot be so—possibly

all are wrong—at least, one is very much tempted to draw this conclusion. We may read the sacred text, but it does not give us the number of books.

Suppose a Catholic, Protestant and Jew before me, each with a Bible in his hands, and each one defending it most stubbornly. The Catholic says : mine is true, because it contains all the sacred books ; the Jew says : mine bears the stamp of the God of Abraham, Isaac and Jacob, and the Protestant says : *in media stat virtus*—let us make a compromise: the Catholic Bible is too voluminous, too much like an unabridged dictionary ; on the other hand the Jewish version looks too much like a book to be carried in a vest pocket. This may seem a little overdrawn to you gentlemen. But look at the question from a practical standpoint and you will agree with me. Of course, to an inquiring mind this is very unsatisfactory and, in consequence, many a one plunges headlong into infidelity.

FATHER—Appeal to the Courts—if necessary to the Supreme Court—and abide by its decision. There is no other solution to the question.

INGERSOLL.—Of this we admit the practicability—we see the absolute necessity of an established and living authority. Whether the Jews have one or not is of little importance; they are so secluded that they scarcely attempt to make proselytes. Their religion is for the Jew, and him alone—it always was so and seems to be so now. Therefore, we gentiles need not bother our heads about his religion. As to Protestantism, it cannot be ascertained when and where the supreme court holds its sessions. To tell the truth, it has no court of appeals. There are as many tribunals as there are Protestants, for every man is his own judge.

TREAT—It seems to me you are not a very close observer. Our dailies are teeming with convocations, conventions, synods and general assemblies.

INGERSOLL—I am not blind to these proceedings—I see the reports, read them and pass over them; but no one feels himself bound by their restrictions; in truth, any restriction would come in conflict with the very first article of the constitution, *private interpretation*.

FATHER—That's so, Mr. Ingersoll. A few days ago, a minister of the Episcopalian sect (by the way, a very intelligent and congenial gentleman) called on me. We discussed the number of sacraments—he believes in seven—and when I produced "The Book of Common Prayer," imported directly from England, to show that the church "established by Law" believes in two sacraments only, he hooted at the 39 articles, approved of by "our Sovereign Lady Elizabeth."

INGERSOLL—Art. XXI says of General Councils: "When they are gathered together they may err, and sometimes have erred, even in things pertaining to God." Consequently, the Reverend caller was right, when he did not subscribe to the 39 articles. I admire his pluck; after all, when a question is sprung, he has to fall back upon his own resources, i. e. *private interpretation*. What is true of this sect is true of all, for the fundamental principle of all protestantism is involved.

FATHER—You present the case plainly, Mr. Ingersoll. That's the way I like to hear a man talk.

TREAT—I still maintain that Protestants and Jews substantially agree as to the number of Old Testament Books. The Father quoted from the *Prologus Galeatus* of St. Jerome; let him read on and he will find that 24 books are mentioned also. For a time the Jews, espe-

cially those of Palestine, had but 22 books. Later, Ruth and Lamentations were detached from other books and enumerated separately. Thus we obtain the number twenty-four of which St. Jerome speaks. In the sixteenth century other subdivisions were made, and as Kaulen in his *Einleitung in die heilige Schrift* says: "The Scriptures were divided into books in accordance with the vulgate, except, of course, the deuterocanonical ones." Thus, our number became thirty-nine. Furthermore, remember, the Alexandrian or Hellenistic Jews had more books than those of Palestine. Their number agreed more or less with that of the Septuagint.

INGERSOLL—It seems, for a long time the question was very unsettled. A man inclined to scrupulosity would scarcely be satisfied with the explanation, good as it is. When Christians are divided on the Old Testament, it is bad enough; but when Jews are arrayed against Jews, what shall we say? The more light you throw on this subject the less I see. What a blessing it would be to have a living authority for consultation.

FATHER—We have him in the successor of St. Peter, and Mr. Treat, without knowing it, followed him to a very great extent. If in the sixteenth century our friend's Bible was reconstructed according to the vulgate, he must remember, it comes from Pope Damasus through St. Jerome.

INGERSOLL—If the squabble is so great as to the number of books, into what confusion would Protestantism be thrown, were we to insist on a critical examination of chapters and verses. But let us pass over all this and direct our attention to the authenticity of the scriptures.

CHAPTER XII.

AUTHENTICITY OF INSPIRED BOOKS.

TREAT—Good, very good; we are ready for the question.

INGERSOLL—How can you, gentlemen, be ready for this question when you disagree on the number of books? To me this is a mystery.

TREAT—I appeal to *private interpretation* as my Rule of Faith.

FATHER—And I appeal to the Roman Catholic Church, founded by Jesus Christ and authorized by Him to “teach all nations” the way of salvation.

INGERSOLL—Before we expatiate on this question, it is in order to give a definition of the term “authenticity.” Nothing like knowing what we are talking about. A definition is to the word what the foundation is to a house. Mr. Treat, will you favor us by giving it?

TREAT—Certainly; who would not be willing to do anything that promotes the cause of our Father who is in heaven. Permit me to dwell upon the Word and I shall never grow tired. However, let us consult an admitted authority, the great Webster. Says he of the Synonyms, Authentic and Genuine: “These words, as here compared, have reference to historical documents. We call a document *genuine* when it can be traced back ultimately to the author or authors from whom it professes to emanate. We call a document

authentic (in the primary sense of the term) when, on the ground of its being thus traced back, it may be relied on as true and authoritative."

INGERSOLL—Gentlemen, you are caught. Many books of the Old Testament are anonymous—no one knows who wrote them.

TREAT—You interrupted me, sir! Webster goes on: "In general literature, it has obtained a wider signification. We can often rely on statements as true, without knowing the name of the person with whom they originated. Their claim to be believed may rest on collateral evidence of the most unquestionable nature; and such statements are accordingly spoken of as *authentic* . . . Hence, writers on the evidences of our religion speak of the *genuineness* and the *authenticity* of the sacred Scriptures; meaning by the former that the books have come down to us uncorrupt from their original sources; and by the latter that they may be relied upon as true and authoritative in all matters of faith and practice."

INGERSOLL—If I do not misconceive Webster, this is what he means: A *genuine* book is that which was written by the person whose name it bears. An *authentic* book is that which relates matters of fact as they really happened.

TREAT—Accordingly a book may be genuine without being authentic, and vice versa. We have a notable example in "Coin's Financial School"—it may be authentic, but it is not genuine, for Mr. Harvey is the author.

INGERSOLL—And I believe it is not authentic.

FATHER—You are, then, a "gold bug;" but let politicians wrangle over this vexed question. We are now discussing the merits of the Bible.

INGERSOLL—My namesake thinks that the Bible is neither genuine nor authentic.

TREAT—It matters little what he thinks, provided he does not express himself and force his opinions upon the public after an admission fee has been paid. When he thinks so loudly that he can be heard, we hold him as well as other men responsible for what he says—we invariably ask for the proof. Robert G. Ingersoll is very loquacious—he has a knack of throwing the unsophisticated off their guard; but he is not a philosopher. To be convinced of this, read “Notes on Ingersoll” and “Tactics of Infidels” by the Rev. L. A. Lambert. Why such a man should have any following in a country like ours, dotted with school houses, surpasses my understanding.

INGERSOLL—You are too hard on this class of people—you must be cosmopolitan in your views—free from all prejudices—let people think what they please. Remember men, like Dr. Briggs, deny the genuineness of the Pentateuch—he says Moses is not the author of the five books ascribed to him. When eminent churchmen dare make these assertions, why should others be denied the freedom of speech? I say, treat all men alike.

TREAT—Of course, we let people, even Dr. Briggs, think what they please—by thinking they do us no harm—and there is no way of stopping it, were we inclined to do so. But when people express themselves too freely, especially when they ridicule what we hold sacred, it would be cowardice not to defend our convictions. Furthermore, it is an act of charity to warn our fellow-men, not only against an impending danger, but also against anything that may prove detrimental

to their well-being. Therefore, good parents teach their children not even to *think* that it is lawful to steal, or that two and two make five. Parental love prevents them from letting their offspring indulge in such nonsense, and they are right, for such freedom of thought might lead to freedom of speech, action and the penitentiary. It would be freedom of thought and speech, were you to maintain at a public meeting that two and two make three; but outside an insane asylum you would not elicit much applause—Robert G. Ingersoll might denominate it “honest thought” and “honor bright;” however, he is liable to say anything. It is true, infidelity always dotes on humanitarianism, but it has very little love for humanity—it cares not a straw whether people are right or wrong. Now, when Dr. Briggs, or any other man, makes a bold statement, we either ask him to substantiate what he asserts, or we bring the proof to the contrary. There is charity in this. Now, in the face of the world we do hold and can prove that Moses is the author of the Pentateuch, and that it is, consequently, *genuine*.

INGERSOLL—I presume you will have recourse to *private interpretation*, and the Father to an edict of the Pope. By and by I may change my mind; but just now neither the one nor the other would satisfy my inborn craving for the truth. Private interpretation, as experience proves, is a biased judge, a judge easily bribed; on the other hand, to have anathemas hurled at you at regular intervals by Rome is anything but pleasant.

FATHER—The Protestant Rule of Faith is too slippery for you; but practically you are defending it at every step. You wish to have your own way, and to

follow your own inclination in matters pertaining to your salvation; pray, do tell me what is it but *private interpretation*? Give up this hobby, and you have no other recourse except that of authority, and when you have recourse to this, you stand on Catholic ground. To prove the genuineness of the five books of Moses, we are bound to consult authority. At this day and in this age, private interpretation cannot establish the genuineness of books written so many centuries ago. If you reject one authority, you must admit another.

INGERSOLL—Prove the genuineness of the Pentateuch without private interpretation and the intervention of the Pope of Rome; in other words, proceed as if you were to establish the authorship of other works, for example, those of Cæsar, Livy, Cicero, Dante, Shakespeare, etc.

CHAPTER XIII.

AUTHENTICITY OF THE PENTATEUCH.

TREAT—My arguments in favor of the authenticity of the Pentateuch, are the following:

1. It goes without saying that Moses is the author of the five books ascribed to him. Every man, woman and child, Jew or Gentile, all speak about the five books of Moses; the world admits the fact—takes it for granted.

INGERSOLL—On this subject the great leaders of thought are not so pronounced in their views. An ordinary observer of current literature and scientific progress cannot be blind to this. The great intellects of our colleges and universities express their doubts; and, I tell you gentlemen, the profound learning of these professors deserves more than passing notice.

TREAT—And I say these men must be governed by the same rule as other mortals. That the world looks upon Moses as the author of the production that bears his name, is a fact; and it is an admitted rule of all sound criticism that books are to be regarded as proceeding from the writers whose names they bear, unless very strong reasons indeed can be adduced to the contrary. If the authorship of a certain book is attributed to you, I have no right to deny you the honor, unless my denial be substantiated. If, for a number of years, I have been in undisputed possession of real estate, the

claimant must prove that he, and not I, holds the title to the property in question. Were any one to say that Geo. Washington never drew the breath of life, we would not be expected to prove the falsity of the assertion, but the burden of the proof would be thrown upon him. In the meanwhile, we would peaceably go on believing, as we have been believing, that the said Washington is the Father of our country. In like manner, let these learned professors show us that Moses has no title to the property in his possession, and, at the same time, let them tell us who is entitled to the authorship, for the books are here and some one must father them. You, Mr. Ingersoll, would be the last man to give up your claim to valuable property without a trial by an impartial jury.

INGERSOLL—That tradition is *prima facie* evidence in favor of an author, cannot be called in question. Be it remembered, however, these learned men do produce weighty evidence against the authorship of Moses.

TREAT—Out with it! It does my heart and soul good to nip it in the bud. Before a respectable court these professors would not be allowed to serve as jurors—they are not impartial—their “mind is made up”—they have no faith, and their avowed intention is to root it out of the hearts of others.

INGERSOLL—You must give people credit for their honest convictions.

TREAT—How do you know they are honest? If they were, they would have the good sense to acknowledge that no agency has done more for the amelioration and “uplifting” of humanity than Christianity. Furthermore, if they were honest, they would give us something as good or better in its stead; which, by the way,

they have not even attempted to do. But to the point. What objections have you or they to the genuineness of the Pentateuch? Be it well understood, we are not afraid to answer any of them; and, if there should be any doubt, bear in mind we are entitled to the benefit, since our claim is generally acknowledged.

INGERSOLL—The literati raise many objections against the authorship of the Pentateuch. For the present I shall mention a few only.

In the time of Moses the art of writing was unknown. Says Mr. Norton under the heading *Some General Considerations Respecting the Authorship of the Pentateuch*: "There is no satisfactory evidence that alphabetical writing was known at this time. If known to others, it is improbable that it was known to the Hebrews. They could not, during their residence in Egypt, have learnt alphabetical writing from the Egyptians, for the mode of representing ideas to the eye, which the Egyptians employed, fill a period long subsequent, was widely (?) different from the alphabetical writing of the Hebrews. If they were acquainted with the art, they must have brought it with them into the country. But we can hardly suppose that it was invented, or acquired except by tradition, in the family of Isaac, or in that of Jacob before his residence in Egypt, engaged as they both were in agriculture and the care of cattle. We must then go back to Abraham, at least for what traditional knowledge of it his descendants in Egypt may be supposed to have possessed. But it would be idle to argue against the supposition that alphabetical writing was known in the time of Abraham."

FATHER—What right have you to say that the art of writing was unknown in the days of Moses? I con-

sulted two encyclopædias, and ransacked libraries from top to bottom without finding so much as a date concerning the invention of an art so absolutely necessary in our age. Before we go one step farther, let me again impress upon your mind, and let it be done indelibly, that we are in possession of the five books, that by common consent of Jews, Samaritans, Mohammedans and Christians, oriental and occidental, are looked upon as the product of the pen of Moses, and that it behooves you to prove, if Moses antedates the use of letters, when, where and by whom writing was introduced. You know, "a bird in the hand is worth two in the bush." We have that bird and a little cheap talk will not wrest it from us. Of this, my friend, you may rest assured.

INGERSOLL—Men like Eichhorn, Vater, Gesenius and De Wette are my authorities.

TREAT—These men came late in the day. In the last century they began to arouse suspicion about a question settled long before the tribunal of common consent; and, in our day, quite a number of little and opaque bodies try to borrow light from the eighteenth century men. It is not to be overlooked, however, that Gesenius and De Wette changed their opinions and, of course, for good reasons. See Gesenius' *Hebrew Grammar*, Excursus I. p. 290 and De Wette's *Einleitung*, 12, p. 13. Read also Ewald, *Geschichte Des Volkes Israel*, p. p. 64-69, and Havernick, *Einleitung in das alte Testament*. Evidently, says Kaulen, writing was practiced long before the time of Moses. We have today texts written 1,000 years prior to his birth. This same author claims that Moses copied from the day-books of many tribes. Be this as it may, the various geneal-

ogies would confirm this opinion, especially when we consider how strong the inclination is in us to be handed down to posterity. To gratify this passion, all ingenuity, no doubt, was put to a test. In 1859 Mr. George Rawlinson, M. C., delivered eight lectures in the Oxford University pulpit. He says in *Historical Evidences*, p. 53: "Vague doubts have sometimes been thrown out as to the existence of writings at this period. The evidence of the Mosaic records themselves, if the true date of their composition were allowed, would be conclusive upon the point; for they speak of writing as a common practice. Waiving this evidence, we may remark that hieroglyphical inscriptions upon stone were known in Egypt at least as early as the fourth dynasty, or B. C. 2450, that inscribed bricks were common in Babylonia about two centuries later, and that writing upon papyruses, both in the hieroglyphic and hieratic characters, was familiar to the Egyptians under the eighteenth and nineteenth dynasties, which is exactly the time to which the Mosaic records would, if genuine, belong. It seems certain that Moses, if educated by a daughter of one of the Ramesside kings, and therefore, 'learned (as we are told he was) in all the wisdom of Egypt,' would be well acquainted with the Egyptian method of writing with ink upon the papyrus; while it is also probable that Abraham, who emigrated, not earlier than the nineteenth century before our era, from the great Chaldean capital, Ur, would have brought with him and transmitted to his descendants the alphabetic system with which the Chaldeans of his day were acquainted. There is thus every reason to suppose that writing was familiar to the Jews when they quitted Egypt; and the mention of it as a common practice in

the books of Moses is in perfect accordance with what we know of the condition of the world at the time from other sources."

INGERSOLL—By all means give us the other sources of information. What Rawlinson says is, of course, very good. Believe me, I am seeking the truth—there is no consolation in infidelity, and doubt makes a man perfectly miserable—the more witnesses you produce, the better I shall be pleased; but I should like to have the names of older authors. If Moses could write, it is reasonable to presume others could and did do so.

FATHER—In the fourth century B. C., we meet an author who is a friend of Alexander the Great, Hecataeus of Abdera. He pays special attention to the history of the Jews—he speaks of their sojourn in Egypt, of the calamities that befell their country—how the Egyptians rid themselves of the strangers—he tells us that Moses was at the head of the colonization in Palestine—that he founded cities of which Jerusalem with its temple deserves special notice—that he enacted laws for the people and regulated their civil affairs. After telling us these things, Hecataeus adds: "*It is also written* at the end of the laws, that Moses heard these things from God, and spake them to the Jews."

INGERSOLL—Ah! this is refreshing—nothing like approaching the source; but it is riding through roughshod over those maintaining that a personage like Moses never existed.

TREAT—Maintaining and proving are two things. We have the proof for what we maintain. Another contemporary of Alexander was Manetho, the Egyptian. Josephus reports him thus: "Now, it is said that their

state was organized, and their laws established by a priest, a Heliopolitan by birth, named Osarsiph, from Osiris, a god who was worshipped in Heliopolis; and that, when he joined himself to his people, his name was changed, and he was called Moses." Lysimachus of Alexandria is very much opposed to Moses and his laws. See Josephus, *Contr. Apion.* ii. 14. Eupolemus, a writer of the second century, B. C., wrote the history of the Jews in Greek. Alexander Polyhistor quotes him frequently. Among other things he writes: "Eupolemus says that Moses was the first wise-man, and that he first taught the Jews letters."

FATHER—And our own Tacitus says: "Moses, in order that he might firmly attach the people to himself for the time to come, gave them new rites, contrary to those of the rest of mankind." (*Hist.* v. 4.) Juvenal speaks of a "secret volume" delivered by Moses. Longinus tells us that Moses wrote. See *De Sublimitate*, §9.

TREAT—It is a loss of time to talk about this question—the fact is so well established that there is not a shadow of doubt. Christian writers, Jewish historians, Pagan authors, all agree, and they are corroborated by the traditions of almost all nations.

INGERSOLL—You must be consistent, Mr. Treat. A man that does not believe in Christian tradition should abhor the Jewish and Pagan traditions. Am I right, Father?

FATHER—Certainly; "it is a poor rule that does not work both ways." But on this question he is so bigoted that all the forces of Catholicism and infidelity combined could not change his mind.

TREAT—Why should I believe in Christian Tradition, when it's all in the Bible?

FATHER—This question will be answered later—we shall show you that not all is in the Scriptures. In the meanwhile, Mr. Ingersoll, let us hear your next objection to the genuineness of the Pentateuch.

INGERSOLL—2. My second objection to the genuineness of the Pentateuch is Moses writing his own obituary. To believe this requires more faith than we mortals usually possess. We read in Deuteronomy 34, 5: "Moses, the servant of the Lord, died there, in the land of Moab, by the commandment of the Lord." This, of course, is a clear case of a man writing his own death notice.

TREAT—It is not claimed that Moses is the author of the last chapter; on the contrary, it is ascribed to Josue, upon whom "Moses had laid his hands." Most probably, the last chapter of Deuteronomy was at one time the introduction of the book of Josue. To give the Jews a full and complete history of the life and death of their great leader and venerated law-giver, this chapter was borrowed and annexed to the Pentateuch. This reason alone would be a sufficient excuse for the literary appropriation. In addition to this, however, be it remembered that the original text was not divided into chapters and verses as it is to-day. For the sake of convenience, these divisions and subdivisions were made at a later period. But whether the chapter in question became a part of the book of Genesis intentionally or otherwise, it is not derogatory to the authorship of Moses—the objection is too flimsy. According to tradition, Josue is its author.

INGERSOLL—There you are again with tradition. What shall we do with you? *The Bible and the Bible alone* is your rule of faith. Now, according to this rule, a dead man writes his own obituary. Father, am I right?

FATHER—You are in one sense of the word. Mr. Treat is inconsistent in upholding tradition in some instances and in discountenancing it in others. Were I to prove, for instance, by tradition the doctrines of the Immaculate Conception, the Infallibility of the Pope, the occupation of the see at Rome by St. Peter, he would object most strenuously to my argument. I go a step farther: were I to maintain that the Blessed Sacrament may be carried in procession, he would most probably appeal to an authority outside of his own church, and quote from the twenty-eighth article: "The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." (The Book of Common prayer). But, I believe, Mr. Ingersoll, in most cases you would side with Mr. Treat. In case of the last chapter of Moses, you seem to favor the argument of *tradition*—however, you do it only for the sake of argument, for the sake of cornering our friend. "Honesty is the best policy." Accept the argument of tradition as to the last chapter of Deuteronomy, and make him admit that he has no other argument in favor of keeping the Sunday holy; for according to his own rule Saturday is set apart for the Lord's day, and not Sunday.

INGERSOLL—If he makes the concession, I am willing to make the admission. If an argument holds good in his case, it should do so in mine. If he proves by tradition that Josue is the author of a certain portion of the Scriptures found in the Pentateuch, he is bound to

accept the same argument as to other doctrines, for instance, keeping the Sunday holy. But let us go on. What other reasons have you in favor of the genuineness of the books ascribed to Moses?

TREAT—To the external must be added the internal testimony of the work itself. Repeatedly Moses is spoken of as writing the law, and recording the various events and occurrences in a book read to the people. In Exodus, xvii. 14, we read: "The Lord said to Moses: Write this for a memorial in a book and deliver it to the ears of Josue." Again: "Which Moses wrote down according to the places of their encamping, which they changed by the commandment of the Lord." Numbers xxxiii. 2. "But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe." Deut. xvii. 18. "Mosès wrote this law, and delivered it to the priests, the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel." Deut. xxxi, 9. And thus ad infinitum.

FATHER—I draw the following conclusions: Moses wrote; wrote as he went along—"according to their encamping;" his writing was known to the people.

INGERSOLL—3. To me the quotations would prove the contrary. Why would Moses write in the third person? Time and again we read: Moses wrote, Moses did so and so, instead of saying, I *wrote*, I did this and that.

TREAT—How true the old adage is: a drowning man catches at a straw. Anything to subvert the truth. Cæsar invariably wrote in the third person. Where is the Latin scholar who is not familiar with the *his factis*,

Cæsar turned his attention to something else? *Xenophon* also writes in this person. In our own days *Coin's* Financial school would deserve the same criticism. Yet, who denies the genuineness of their works on this account? Do not be so prejudiced—treat the authors of the sacred volume with as much courtesy as you do other people. *St. John* says: “Now there was leaning on Jesus’s bosom one of his disciples, whom Jesus loved.” xiii. 23. This is another instance of a writer speaking of himself in the third person. Give him credit for modesty of expression—at least do not find fault with him—you seem to think a modest man cannot be the author of a book—remember that he may have feelings as fine as those persons following other avocations.

FATHER—Cut him short, Mr. Treat. Our great mistake is: we are always on the defensive. Let him tell you who wrote the Pentateuch, if *Moses* is not the author—it is here, and some one must have penned it.

INGERSOLL—This is a question I could not answer.

TREAT—Stop, then, impugning the authorship of the great Hebrew legislator. I am losing patience with men who spend their lives in denying everything and proving nothing. That’s the role, and the only role, all infidels play. The Jews of the Old and New Testament assign the authorship to no one else than to *Moses*: The books of *Josue*, *Judges*, *Kings*, *Paralipomenon*, (*Chronicles*), *Esdras* and *Daniel* speak of him. The most inveterate enemies of the Jews, the Samaritans, testify in his favor; likewise do *Tacitus*, *Dion*, *Cassius* and *Juvenalis*; yea, *Celsus*, *Porphyrius* and *Julian*, the apostate make this confession; in short, the world says so and few people have the courage to deny it, and

when they do deny it, it is only a negation without argument, without proof.

INGERSOLL—4. Undoubtedly, this sounds well; but we men of deep research do not judge a book by the sound. A book full of contradictions and interpolations is not and cannot be *genuine*. To understand this but little intelligence is required.

TREAT—To use a common expression, what *cheek* these men have! More than a government mule—they are not ashamed to claim the possession of the intelligence of the world.

INGERSOLL—My friend, do not be too much exercised over this question. According to the Hebrew and Vulgate version, 1656 years elapsed between the creation of the world and the deluge. In the Septuagint 2262 is the given number of years; whereas in the Samaritan volume we find the number 1307 recorded. You gentlemen seem easily pleased; but we critics demand the proof—hearsay is no pass-word with us—nothing like mathematical certainty.

FATHER—Look here! if you only believe that of which you are mathematically certain, your faith will not be put to a severe test. But if little things are a great source of pleasure to you, enjoy them to your heart's content. I must say a bit of chronology does not disturb the peace of our mind. In the first place, we admit that interpolations of minor importance have been made—yes, most probably. Many people are in the habit of making marginal notes which may have found their way into the text itself. In the second place, bear in mind that the sacred text has been copied and re-copied, and by people not clothed with infallibil-

ity. Had this work been done without a mistake, throughout so many ages, it would be the miracle of miracles.

INGERSOLI,—This leaves Brother Treat out in the cold—at least his Rule of Faith. If Protestants were to take as liberal a view in this matter, there would not be so much opposition to Christianity. Orthodox Protestants think that the Bible is absolutely free from all error. Probably you are more liberal on this point, since you look upon the Church as your teacher. But what have you to say in the third place?

FATHER—I am not responsible for Mr. Treat's Rule of Faith. The most short-sighted man can see that it is a failure; it is the most prolific seed of infidelity. What I have to say in the third place is this: you infidels are so bigoted. When historians disagree on mere trifles, you do not deny them their authorship. Why are you so *hidebound* in matters pertaining to religion? Why are you so inveterate an enemy to the acknowledged author of the Pentateuch? Your liberality does not extend any farther than Mr. Treat's. To make myself plain, let the following serve as an example: Two men write a history of the late war. The one sympathizes with the North, the other with the South. Both give a vivid description of a certain battle, at a certain place, on a certain date. They differ as to the number of men drawn up in battle-array—differ as to the hour of the day when the left wing of the Southern army began to weaken, and when the fight was most bloody—differ as to the number of the slain. The one historian claims that his side was overpowered by a sudden and unexpected re-enforcement on the other side; the other side attributes victory to scientific manœuv-

ers and valor undaunted. What are the facts in the case? A great principle was involved—men took sides—*pro et con*—war was declared—the opposing armies met face to face—fire was opened, and a fierce battle was fought. These are the facts in the case on which both historians agree. As to the particulars, they slightly disagree, not only on account of Northern and Southern prejudices, but especially on account of later commentators making marginal notes. Would you, on this account, come to the conclusion that the men did not write a history of the late unpleasantness? Indeed not. Well does the *American Ecclesiastical Review* say: “If we follow the Jewish tradition, we find that at all times Moses has been considered the law giver of the Jewish people, that his law was actually enforced from the very time in which he lived, and that it was written and carefully preserved by the Jewish Council and priests. This law is continually referred to in the writings of the prophets, in the books of Kings, in the Psalms, and in the book of Judges—which works comprise the history of the Jewish people from the time of Moses until after the captivity of Babylon.

“When the ten tribes of Israel seceded from the Jewish nation, they took with them the law of Moses as their greatest treasure. This they would hardly have done unless its genuineness as the work of the first of Jewish law-givers had been certain; especially since some of its enactments did not harmonize with the practices which they introduced into the new kingdom which they founded.

“Secondly, the Samaritans admitted the five books of Moses to be genuine and authentic, whilst at the same time they were the most bitter opponents of the

Jewish rites and nation. The Samaritan version of the five books of Moses is still extant, and substantially agrees with the Hebrew text preserved in the synagogue. From this fact it is evident that in the time of Jeroboam, that is about a thousand years before the Christian era, the written law of Moses existed, and that not the least doubt was entertained at that time about its genuineness and authenticity. If it were a forgery we must suppose that it had been foisted on the Jewish nation a considerable time before this, possibly during the reign of the judges or the first kings. It certainly could not have been imposed on the first kings, for the fraud being so recent, would no doubt have been detected by a number of priests who sided with the schism, and the ten tribes themselves would not just then have admitted into their code a law which plainly condemned their idolatry. It must therefore be placed further back. But it was also impossible that this law should have been forged under the judges who ruled during the four and a half centuries which elapsed between the time of Moses and that of Saul. The priests and Levites who were dispersed among all the tribes, and whose duty it was to explain the law, would have quickly disclosed the imposture. The magistrates also who were bound to administer justice according to the enactments of the Mosaic law, in so many different tribes and cities, would have readily discovered any spurious introduction or pretended authority contrary to previously existing tradition.

We may easily see from what has been said that these objections raised by the opponents of Christianity are of little avail. Much less can it be said that the book of Genesis and the others of the Pentateuch were com-

piled at the later age of Esdras when the Jews had returned from the captivity of Babylon. For it is certain that at that time, the text of the Samaritans, which agrees, as we have said, with the Hebrew text, was already in existence. It has been objected that in the last book of the Pentateuch the death of Moses is related, which of course he himself could not have written. But there is no difficulty in admitting that this short appendix to the book of Numbers was written by Joshua, the chosen successor of Moses. We know that the Annals of the Jews were not distinguished by separate titles or chapters and verses as in our present editions of the Bible. It is easy therefore to accept the theory that in transcribing the sacred volumes it happened that the last part of the Pentateuch, which properly belongs to the book of Joshua, was put at the end of the five books of Moses, especially since this portion deals with the death of the great prophet."

INGERSOLL.—No doubt, the *Review's* argument is to the point; but if you can produce stronger arguments in favor of the Hebrew legislator, let us have them forthwith. As a class, we are a people open to conviction; perhaps more so than any other, for we are free from all "religious prejudices." With an unbiased mind we take reason for our guide and appeal to stubborn facts.

TREAT.—To hear these men, you are lead to think that they have monopolized all the common sense in the country. These self-constituted authorities will never be accused of bashfulness—will they Father?

FATHER.—That's so; but what can we do with them? They are here and, it seems, they have come to stay. It is hard to argue with them, for they are ever ready to give you the slip—they claim no religion—they pride

themselves on being free from "religious prejudices," and, especially, superstition; but examine their pockets and you will find a potato, or a buckeye, or a rabbit foot—at the close of the week they would not undertake a journey, much less begin to turn the sod with a plow. They remind me of the M. D. who was so honest as to tell me that he considered it a "bad sign" when on Sunday he notices in his patient a change for the better.

TREAT—How do pure reason and stubborn facts come into play here? But we have a stronger argument in favor of the genuineness of the Pentateuch—they are stubborn facts too—I mean miracles and prophecies. These miracles are facts most public—they strike at the very heart of Egypt—they do not spare the first born of Pharaoh himself. Think of the ten plagues of Egypt, the passage through the Red Sea, Pharaoh's army swallowed up, the miraculous manna, the quails innumerable, the water gushing from the rock, the downfall of Jericho, etc., etc.

INGERSOLL.—Is it not possible that Moses was mistaken?

FATHER—Mistaken! How dare you say so? As well might Washington have been mistaken in considering himself the commander-in-chief against the English troops, in looking upon himself as the first president of the United States, mistaken in the Declaration of Independence; as well might Napoleon have been mistaken as to the battle of Waterloo and as to his banishment to St. Helena; Hannibal might have been mistaken when he thought he had crossed the Alps and had fought the battle at Cannae; yes, Alexander the Great might have been mistaken when he believed

that he was Alexander. You see, my friend, there is a limit to everything, even to doubt—doubt this and you are bound to doubt your own existence ; but were I to express my doubts as to your presence, you would become indignant and not without reason. Moses was not only the leader of, but the legislator for, his people. He had all the advantages of an Egyptian education. He narrates facts in a simple and unostentatious manner, without the least fear of contradiction. He does so as an eye witness—he records facts, stupendous facts, facts that challenge the admiration of the world. As it is to-day, so it was in days gone by; people are ever ready to criticise their leaders, rulers and legislators. Now, I ask you in the name of common sense, could any man with any show of success claim to be the recorder of these facts when he is not the recorder? Gentlemen, Moses was not mistaken; if he was, there is no certitude. Remember he witnessed almost everything he describes.

INGERSOLL—What source of information had Moses when he described the creation of the world?

TREAT—Inspiration, as we have seen in the first place; in the second, existing records of which there can be but little doubt; and lastly, tradition.

INGERSOLL—Protestants will appeal to tradition, is it not so, Father?

FATHER—Yes, sir! It's hard to refrain from using a good argument when it comes handy; but you are right, Mr. Treat, go on with your argument.

TREAT—Adam lived 930 years; in 874 Lamech, Noe's father, was born; consequently, Lamech had the pleasure of living with the father of mankind 56 years. Adam, no doubt, was a good source of information.

Noe lived 128 years with Abraham's father. Consequently, from Abraham to Adam there were but three links, and from Abraham to Moses there was no difficulty in handing down traditions. If your grandfather talks to you about an important event, you demand no better evidence. In this case we may say we have this evidence. No wonder George Rawlinson, M. A., said in the Oxford University pulpit: "Adam, according to the Hebrew original, was for two hundred and forty-three years contemporary with Methusalah, who conversed for one hundred years with Shem. Shem was for fifty years contemporary with Jacob, who probably saw Jochabed, Moses' mother. Thus Moses might, by mere oral tradition, have obtained the history of Abraham, and even of the Deluge at third hand; and that of the Temptation and the Fall, at fifth hand. The patriarchal longevity had the effect of reducing centuries to little more than lustra, so far as the safe transmission of historical events was concerned; for this does not depend either upon years or upon generations, but upon the number of links in the chain through which the transmittal takes place. If it be granted, as it seems to be, that the great and stirring events in a nation's life will, under ordinary circumstances, be remembered (apart from all written memorials) for the space of one hundred and fifty years, being handed down through five generations, it must be allowed (even on mere human grounds) that the account which Moses gives of the Temptation and the Fall is to be depended on, if it passed through no more than four hands between him and Adam. And the argument is of course stronger for the more recent events, since they would have passed through fewer hands than the earlier."

INGERSOLL—Taking for granted that Moses himself was not deceived, he may have imposed upon his people. From time immemorial deception has been practiced. Possibly Moses was no better than many others.

TREAT—Possibly, yes; but a Christian is told not to cast reflections on the motives of his fellow-man unless he has good reasons for doing so. Men like yourself, seem to have an innate hatred of Moses, a kind of a malice premeditated. By the very objections you raise, a Christian and, by the way, I do not mean one who has arrived at any degree of perfection, but a mere neophyte, feels that there is a want of that delicacy of feeling one man should have for another. For ages and ages Moses was the admiration of the world. Therefore, your insinuations are uncalled for.

INGERSOLL—We obey the scriptural injunction: "Prove all things; hold that which is good." I. Thess. 5, 21. To this you, a Protestant, should be the very last to object. It is *private interpretation* pure and simple. We treat all men with courtesy, but they must not go back on their own principle; if they do, we do not know where to look for them.

TREAT—I have not yet given up *private interpretation*, but evidently you go too far in the application of this grand principle—there is a limit to everything.

FATHER—Drive him to the wall, Mr. Ingersoll. When people hold up to public view on every and all occasions a certain principle, they should be willing to abide by its logical conclusions, which in this case is Ingersollism unadulterated. According to the census of 1890, a great majority of the American people have not made profession of any religion—a sequence of *private interpretation*. On the other hand, you, Mr. In-

gersoll, are very prejudiced. It probably never entered your mind to call in question the authorship of Cicero, Cæsar, Livy, Horace and Shakespeare; but as soon as the name Moses is mentioned, you are lost in the whirlpool of doubt. The first difficulty for you to overcome is: could such a man write at all; the second obstacle you meet face to face is: if he could write, he surely was a mean man, an impostor. What good could be expected from this trickster who deceived nations and nations for ages and ages. In court, man is held innocent until the contrary is proven. You should go and do likewise. Above all, when you accuse a man of dishonesty, you should according to the laws of all logicians bring the proof. You men cast insinuations in order to draw us out. This is not the proper course to pursue. Since, however, we know that you cannot prove what you insinuate, we shall not call you to task this time, but we shall proceed to show that Moses had no intention whatever of deceiving his fellow beings; he courts no favors like a shrewd politician; on the contrary, he enacts stringent laws and executes them. He not only threatens with divine vengeance, but the transgressor is visited with capital punishment. He does not cater to the lower passions like a Brigham Young, Luther or Mohammed, but he says: "Thou shalt not commit adultery; Thou shalt not covet thy neighbor's wife." Read the Pentateuch and nothing is more foreign to his nature than popularity, after which all impostors strive so eagerly. He speaks of his own faults, as well as of the delinquencies of his own family. He is so adverse to nepotism that Josue, of the tribe of Ephraim, is appointed his successor in the leadership of the people. He could have constituted himself high

priest, but the choice fell on Aaron and his descendants. He never indulges in misrepresentations—he practices no fraud—his virtues are honor, honesty, candor, veracity, charity and piety ; of public opinion and sentiment he is never afraid ; his record is clean.

TREAT—I go a step farther and say: Moses could not have practiced fraud, had he been inclined to do so. The facts related were public—they pertained to the people and the people were eye-witnesses. These facts were the topics of daily conversation, especially during a period of forty years in the desert, where the people were cut off from all outside communication, where they had no other news except the latest miracle, where they were not distracted by morning papers, weather reports, foreign news and associated press dispatches. The people saw and heard—they had time to think, weigh and ponder over. Had Moses been guilty of misrepresentations they would not only have called him to account, but would have branded him as an impostor. Ingersoll, you are engaged in an “up-hill business”—come over and stop your bickering.

INGERSOLL—Go over to whom? To you or the Father? I would not like to be a Catholic; and as to *private interpretation*, I agree with the Father; it leads to infidelity—at least, if I have suffered shipwreck of faith, I attribute it to this pernicious principle. But do tell me, why did the Jews rebel at every whip stitch against a man who drew water from a rock, through whose influence there was a liberal supply of quails, through whom Manna was served for breakfast and all other meals.

TREAT—It is true, the people rebelled against this man, but they invariably renewed their allegiance.

This they would not have done, had they looked upon him as an impostor. Your objection falls to the ground.

INGERSOLL—Distance may lend enchantment, but I have very little faith in facts recorded so many thousand years ago.

FATHER—It matters not a straw whether you have faith in them or not. A fact is a fact whether it took place yesterday or three thousand years ago. We have but to establish the fact and the question is settled. After 10,000 years the American people will speak of the brave George Washington, hold his name sacred, and no one can erase it from the memory of man. What is true of the father of this country is true of the great commander-in-chief of the Hebraic nation.

INGERSOLL—The sacred writer now on the witness stand and the profane recorders of historical events disagree; in fact, the latter have very little to say about the former; therefore, I do not believe in Moses.

TREAT—What a conclusion! What a labyrinth a prejudiced mind must be! Consider the following points:

1. Professional interviewers and sensational reporters were not so common in those days as they are now. Sensational news was not flashed over the wires as is done in the nineteenth century. Be this as it may, writing was in its infancy—few were scribes and, therefore, Moses had few contemporaries.

2. It is true, comparatively little was known to the outside world about the Jewish people and, consequently, about their leader; but for this we can give a good explanation. The Jews were a secluded race—to a great extent they are so to this very day—marriages between them and Christians are “few and far between.” From their history we know that no stone was left un-

turned to prevent them from coming in contact with neighboring tribes. They were a people under the special protection of God—they knew and felt their superiority.

3. On the other hand, we do not know how much information was lost through the destruction of valuable libraries.

4. Profane historians do not agree among themselves. For instance, according to Berosus, a Chaldean, 460,000 years had elapsed since the creation of the world; but according to Manetho only 30,000. Quite a discrepancy, and how could Moses agree with the two?

5. Finally, Berosus gives us an account of the creation and the deluge—it is strikingly in accordance with the Scripture narrative.

INGERSOLL—What about Manetho on the Israelites?

FATHER—Manetho, like yourself, was bigoted. He was an Egyptian writer—he could see nothing good in the foreigners whom he designates as leprous and impious. As to truth and veracity he does not come to us highly recommended. He goes so far as to say that the Egyptian King drove Moses and his people out of the country into Syria. Had he lived in the nineteenth century, he would have gone a step further—he would have denied that Moses ever lived. This he had not the courage to do.

TREAT—Well does Rawlinson say: “Unless, therefore, we admit the Pentateuch to be genuine, we must suppose that the book which (according to the belief of the Jews) Moses wrote, which was placed in the ark of God, over which the Levites were to watch with such jealous care, which was to be read to the people once in each seven years, and which was guarded by awful

sanctions from either addition to it or diminution from it—we must suppose, I say, that this book perished; and that another book was substituted in its place by an unknown author—for unknown objects—professing to be the work of Moses, (for that is allowed) and believed to be his work thenceforth, without so much as a doubt being breathed on the subject either by the nation, its teachers, or even its enemies, for many hundreds of years. It has often been remarked, that the theories of those who assail Christianity, make larger demands upon the faith of such as embrace them than the Christian scheme itself, marvellous as it is in many points.”

INGERSOLL—When we know the author of a book—that is, when its *genuineness* is established; when we have the proof for its *integrity*—that is, when it can be shown it has not undergone a material change, when we know that the author did not, would not, and could not deceive—that is, when there is no doubt about his *trustworthiness*; we are bound to accept it as *authentic*, and it is no longer an open question. To convince you, gentlemen, of my sincerity, I go a step farther, and frankly admit that, as to the Word, you have enlightened me not a little on these points, which, we admit, settle the credibility of profane writers. Moses, however, should be treated with as much consideration as others, and, therefore, we should consider the Pentateuch authentic. On the other hand, the question that haunts me is this: if Protestants and Catholics disagree not only as to the number of chapters in the Bible, but even as to the number of books, might both not be mistaken as to the Pentateuch, especially as to the vexed question of the Mosaic hexæmeron, or the history of

the six days of creation as contained in the first chapter of Genesis? Science and its influence cannot be over-estimated, teaches us that countless ages preceded the creation of man. Mr. Darwin maintains that a transformation of the vegetable and animal species has been going on from the beginning, so that the horses, cows, sheep, and even the men of our day are only the outcome of an imperfect or extinct species. Geologists say: between the appearance of the first organic beings, the first plants and animals whose remains are still found in the earth, and the appearance of organic substances at the time man came on the stage of this world, there is a very great difference. They say the latter annihilated the first. I tell you, friends, science is a death-blow to old fogysm—its onward march will never be called to a halt.

TREAT—Indeed, not; no man of intelligence is inclined to throw an obstacle in its way; on the contrary, we challenge the investigation of scientists. Truth is truth, whether it emanates from the Pentateuch or science—revelation never comes in conflict with true science. Therefore, parade science as much as you please—we apprehend no danger from this source—truth is eternal—why should we fear geologists?

INGERSOLL—Let me answer this question by asking another. In how many days did God create the world?

TREAT—In six, of course; every Sunday school boy could answer this question.

INGERSOLL—But, look here! we are not Sunday school boys who take for granted everything that preachers, class-leaders, vestry-men, church wardens and deacons may have to say. You preach *private interpretation* from January the first to December the thir-

ty-first; but, I assure you, we practise what you preach. We love your Rule of Faith, and from the bottom of the heart we do hope it is right. It gives a man a chance, a fine chance to roam and air himself. But take the first chapter of Genesis—let a Sunday school boy read it and he will say as you did: God created the world in six days. I go further and say that ninety-nine per cent. of the Bible readers are so pre-possessed not to say blinded, that with them it is a foregone conclusion that God actually spent six days of twenty-four hours each in the creation of this world. Sunday school boys read this chapter and fail to see its incongruities; we scholars and scientists are not so easily duped. Science teaches us that the first organic beings could not have been annihilated by the second in the short space of time—six days of twenty-four hours each.

FATHER—Mention some of those incongruities to which you refer.

INGERSOLL.—According to the scriptural narrative, the sources of light, sun, moon and stars were created on the fourth day. Since these are the causes of night and day, there could not have been a first, second and third day. On the contrary, these three days must have been one night, dark as pitch.

FATHER—An intelligent Catholic can remove all your doubts.

INGERSOLL.—So can we scientists; but I should like to know how a Sunday school boy, discarding the Catholic Rule of Faith and ignoring us scientists, would proceed in the explanation of this chapter.

TREAT—As to our Rule of Faith, we shall see more about it later; as to Mr. Darwin's theory on man's descent, let me quote from the *American Ecclesiastical Re-*

view to show you that it is neither in accord with faith nor science:

“1st. The greatest naturalists of the past and present are opposed to it. 2d. Nature shows us clearly that the propagation of species of plants or animals is confined to the plants or animals that form it. Hybrids are not prolific, or if they are for a generation, they return invariably to the original stock. In the modern world nature preserves unchanged the specific types of plants and animals. 3d. The fossil remains of reptiles found in the lowest geological beds correspond with those found in the highest. 4th. During Napoleon’s campaign in Egypt the animals and plants of the country were found to be exactly like those which are carved on the obelisks and pyramids. 5th. In the coral reefs of Florida, which it is said took perhaps millions of years for their formation, the shell-fish in the lowest reef correspond with those of the highest. Whatever may be thought of the transformation theory, it is certain from whatever actual facts science and discovery have produced that man as such, is not the development of an inferior species. He is separated from all other animals by seven chasms: 1st, his moral sense of right and wrong; 2d, his intellectual or rational power; 3d, his free will; 4th, his sense of religion dictated by reason; 5th, his physical structure which according to Mr. Mivart separates him essentially from the gorilla which Mr. Darwin ascribes as his progenitor; 6th, the degradation of man in relation to his primitive civilization as is pointed out by ethnographers; 7th, man’s rational speech.”

INGERSOLL—Well, Father, what do you think about the Mosaic Hexæmeron? You Catholics must know

all about it; at least, you can find out without discommoding yourselves very much, for what is more simple than to appeal to the infallible court of Rome?

FATHER—Had you read the "Short Line to the Roman Catholic Church" more carefully, you would not have alluded to papal infallibility. The duration of creation "does not pertain to faith and morals;" and, consequently, the court to which you refer has no jurisdiction in the case. In other words, as to salvation it is very immaterial whether the creation of the universe took place in one day, six days, or 100,000 years. Therefore, the Holy Father does not bother himself about it, unless it be from a scientific standpoint for his own gratification. In this case it would be a matter purely personal, in which he might be mistaken as well as you or I.

INGERSOLL—Catholics, Mr. Treat, enjoy much more liberty than we are aware of. I used to consider their servitude just one notch below that of the colored gentleman before his emancipation. But, Father, have you no opinion of your own on this momentous question?

FATHER—It's a question on which the great luminaries disagree, and, therefore, little sky-rockets might as well keep hands off. I know, if I know anything at all, that the world exists, that matter is not and cannot be eternal, that in time, or to use the Scriptural phrase: "In the beginning God created heaven and earth." For salvation no more is needed.

INGERSOLL—So you are not interested in these scientific researches? Geology is my favorite study—I dearly love it—my greatest delight is to fathom the sea and disembowel the earth.

TREAT—Downward tendency, of course. Why not soar up to the skies, pierce them and behold the Maker?

FATHER—I am, by no means, averse to scientific researches; but I do wish scientists would agree to disagree no longer—they are so dilatory about their work—they remind me of pupils who play hooky, because they do not know the lesson. If scientists were as sharp and shrewd as business men, they would form a *trust* and proclaim to the world: it just took 100,000 years to form the crust of the earth, no more and no less. All claim to be scientists, but one says this and another teaches just the reverse. Ampere, a Catholic scientist, says: “Either Moses possessed just as thorough a knowledge of natural science as we have in our century, or he was inspired.” Ampere agreed with Cuvier, a Protestant, that intellectual giant who was born in 1769, and who died in 1832, after having said: “Moses has left us a cosmogony, the accuracy of which is being confirmed every day. His cosmogony, in particular, is extremely remarkable from a purely scientific point of view, because the order in which he places the different epochs is exactly the same as that which is deduced from geological investigations.”

INGERSOLL—It is true, Ampere was a Catholic—it is also true that Cuvier was a Protestant; but is it not generally true, that all great intellects, especially scientists, are non-believers? Since “there is no cause without an effect,” we attribute our unparalleled success to *private interpretation* which fosters investigation. You must have observed that science is outgrowing religion.

TREAT—How verdant you are! You are not at all modest in your pretensions. It would be a difficult

matter to ascertain whether it is verdancy or presumption that predominates in you ; but that the composition is a bad mixture no chemist will deny. There is so much talk about the achievements of modern infidelity—it struts in the land ; but, after all, it is only a rehash of what has been taught centuries ago. Robert G. Ingersoll himself, the villifier of Christian men and women, tells us nothing new—he simply dresses up the old stuff in the latest style—just now the sleeves are abnormally large. Infidelity, like fashion, comes and goes. For centuries civilized nations have been ashamed of it. Of course, if Luther's new Rule of Faith has been the cause of the resurrection and spread of infidelity, I am very sorry. But what good thing on this earth has not been abused by selfish men ? However, to the point : many of the greatest scientists were staunch believers in the Lord Jesus. In fact, whatever inventions and discoveries were made before the birth of modern infidelity—all great movements that were made—everything great, noble and elevating that was said, written, taught and done after the dawn of Christianity may be considered as the work of the meek and humble Jesus, for infidelity was not on the rampage as it is now.

FATHER—Even at the expense of losing sight of the hexæmeron for the present, mention some Christians who have distinguished themselves in one way or the other, or who have done much for the amelioration of humanity. It will do him no harm ; on the contrary, it may remove a little infidel conceit.

TREAT—Let us begin with Christ Himself. What a change has been inaugurated by His advent. Before His coming everything was worshipped, save the true and living God. The people “worshipped the sun,

moon and stars of heaven. Every sea and river, every grove and forest, every avocation and function of life had its tutelary gods, even every passion and vice was deified. Drunkenness and lust, war and theft, had their patronal divinities." Children, boys and girls, men and women were sacrificed ; yes, parents went so far as to sacrifice their own offspring. Infirmaries, hospitals, insane asylums, orphanages and homes for the old and feeble were unknown. Behold the fruits of Christianity.

INGERSOLL—We must admit it is the mother of all these benevolent institutions. Would we had more of them. By the way, the Catholic Church has done a noble work in this direction. I often hear old soldiers speak of the Sisters of Charity in most glowing terms. Protestantism, rich as it is, could and should do more for the amelioration and uplifting of the unfortunate.

TREAT—It does much more than infidelity ; but let me go on. Think of the labors, trials and hardships of St. Paul—he is all to all, everywhere preaching Christ and Him crucified—those whom the sound of his voice cannot reach receive Epistles, whose depth of learning puzzles ripe scholars of the nineteenth century in a land dotted with school houses. Read his speech in the presence of Festus : "I stand at Cæsar's tribunal." Acts xxv. 10.

INGERSOLL—I always did admire St. Paul for his outspoken convictions. He believed in higher courts, and he was not afraid to appeal to them. If Protestantism had an appellate court, it would fare much better. *Private interpretation* breeds infidelity. But let me not interrupt you ; we admit St. Paul was a great evangelizer.

FATHER—Let me also have something to say on this

question. I think I have more right to speak about the intellectual lights of the first 1,500 years than Mr. Treat.

INGERSOLL—That's so; those men were Catholics—they lived and died in communion with Rome. Protestantism, as we all know, dates back no farther than Martin Luther. Mr. Treat, let us rest in these arm-chairs and let the Father put his great intellects on exhibition.

FATHER—To save time, I shall mention a few only. Origen committed to memory the whole of the Sacred Scriptures. What modern intellect can do so, or who in our day would attempt to undertake this gigantic task? The governor of Arabia invited him to his country to confer with him on scientific subjects. If we include his letters and homilies, he wrote about 6,000 works.

TREAT—Do you know, Father, that not a few sects claim Origen as their patron? One thing is certain: your Church excommunicated him.

FATHER—In the first place, it is refreshing to hear you admit that the Catholic Church existed in those days. In the second place it proves that the sects will receive with open arms what we throw overboard—we have a notorious case in Slattery, that disturber of the public peace—who ought to be made harmless within the walls of the penitentiary. Be this at it may, even if Origen was a forerunner of Protestantism, he passes for a Christian, and, consequently, he is a proof against the bold stand our friend takes.

INGERSOLL—Go on, Father; when I deserve a flogging, I am willing to submit to the inevitable; but our friend here always dodges—he clings tenaciously to

private interpretation, which gives him a big loop-hole, through which, on a very short notice, he can make his escape.

FATHER—The next man of great renown is St. Jerome, to whom, as we have seen, we are so much indebted for the Scriptures. His profound knowledge of the Hebrew and Greek make him master of the situation. This is admitted by the scholars of the world. And what shall I say about that keen and far-reaching intellect of St. Augustine? His treatises against the "Academicians," on "Happiness," on "Order," the "Soliloquies," the work on "Music," "The Morality of the Catholic Church," and "The Morality of the Manichees," on "Free Will," "Treatise on Nature and Grace," the "Immortal City of God," etc., etc.; all are indicative of a great mind. From Pope Gregory XIII. we have the most perfect calendar. Concerning it, Chamber's Encyclopædia says: "The Catholic nations, in general, adopted the style ordained by their sovereign pontiff; but the Protestants were then too much inflamed against Catholicism in all its relations, to receive even a purely scientific improvement from such hands."

INGERSOLL—Brother Treat, it seems your forefathers were not very liberal. We want the very best, be it a calendar, reaper, bicycle or sewing machine—the religion of the manufacturer is immaterial to us.

FATHER—Take the great St. Thomas. The world, save a few who trace their genealogy back to the ape, the monkey, or the gorilla, acknowledges the soundness of his philosophy. Our own Leo XIII., who commands the respect of the Eastern and Western hemispheres, holds him in the highest esteem, and recom-

mends him to the friends of wisdom. Call to mind the great artists, painters and sculptors—do not forget Cardinals Manning and Newman. Prior to 1431, Nicholas Cusa, a Catholic priest, taught, though it was then considered bold to deviate from the Ptolemaic system, that the earth and not the sun is in motion. Copernicus and Galileo followed in his footsteps.

TREAT—Give us Kepler, “the true founder of modern astronomy.”

FATHER—Take him; we only ask for what belongs to us—we do not want the earth and “the fulness thereof.” Bear in mind, however, it is easier to perfect a system than to originate it. I almost forgot our Columbus.

TREAT—Stop, Father! At this rate you will claim the earth and “the fulness thereof.” My forefathers may not have been liberal, but I and my co-religionists are. Let us join hands, we Protestants and Catholics, to convince this Ingersollian that there have been Christian scientists. Euler, one of the greatest mathematicians, wrote against Freethinkers. Von Raumer was a noted German historical writer; Macculloch, a geologist and physician; Benjamin Silliman, an American physicist; Gustav Bishoff, anatomist and physiologist; Von Baer, a distinguished naturalist; Biot, a celebrated physicist and astronomer; Hyrtl, a distinguished anatomist; Rene Just Haüy, a distinguished French minerologist; E. Hitchcock, an eminent American geologist; Andre Maria Ampere, a distinguished mathematician and naturalist; Cuvier, noted for natural history; and thus ad infinitum.

INGERSOLL—We dare not deny that Christianity has done much for the betterment of the human family,

morally, socially, and scientifically. But as yet, Father, you have not answered my question. What do Catholics teach about the Hexæmeron? In other words do they believe in days of 24 hours without a sun?

TREAT—He did not evade the question; you proclaimed unblushingly that infidels alone are smart—we denied the assertion and substantiated the contrary.

FATHER—Before I give you the teaching of the Church on the “six days of creation,” let me quote as a preliminary from the immortal Encyclical of Pope Leo XIII. on the study of the Holy Scriptures. “It must be borne in mind, first of all, that the sacred writers—or rather the spirit of God, which spoke through them—deemed it unadvisable to teach men these things—that is the inner constitution of visible objects—since this conduces in no wise to salvation; and, accordingly, these writers, instead of entering into an investigation of nature, sometimes described and explained things in a certain figurative style or in ordinary language, such as is employed among men, even of deep learning, at the present day.”

INGERSOLL—If I am to understand the Holy Father, he means to say that the profoundest scholars, as well as the most ignorant say: the sun sets. Strictly speaking, of course, this is not true; but the dictum is sanctioned by custom.

FATHER—That’s it, exactly; neither he nor the sacred writers ignore popular phraseology—to do so would be very impractical, if not a mistake. Be it remembered now, and for all time to come, that as Cardinal Baronius says: the Scriptures “are to teach how to go to heaven, and not how the heavens go.”

INGERSOLL—This, Mr. Treat, gives Catholics much more latitude of thought than we are generally willing to accord them. As a rule, we have been taught to believe that they have no right to think, much less to devote their spare moments to scientific researches.

FATHER—Gentlemen, it is a mistake. Take, for instance, the Hexæmeron—on this question there are several schools, and Rome has shown preference to none, that is in her capacity as the teacher of nations. But whether we follow this or that school, the Mosaic cosmogony is much more reasonable than any other. According to the Hawaiians, their islands are the product of an egg laid on the primordial waters by a very large bird. According to the Hindus, an egg broke, and the pieces formed heaven and earth. According to the *Shastras*, as Father Zahm writes, the earth “is a circular plain, resembling a water-lily. Its circumference is four hundred millions of miles. It is borne upon the backs of eight huge elephants; the elephants stand upon the back of an immense tortoise, and the tortoise upon a thousand-headed serpent. Whenever the serpent becomes drowsy and nods, an earthquake is produced.” The cosmogony of the Greeks was no less foolish.

INGERSOLL—Do you believe for one moment that we entertain such absurd notions?

FATHER—Yes, sir! For you believe that matter is eternal, and nothing, as we have seen, can be more absurd. The Mosaic view of the creation is a simple, common-sense view. Admit the existence of an omnipotent Creator, and every obstacle is removed. As to the duration of the creation, believe what you please. If you choose, you may follow Philo, Clement and Or-

igen who did not believe in days of twenty-four hours each—they seem to favor a simultaneous creation; or, you may follow the teachings of Saints Ephrem, John Chrysostom and Basil—they cling to the six days with a “morning and evening” most stubbornly.

INGERSOLL—Viewing these theories from a scientific standpoint, we are bound to come to the conclusion that both are wrong; but if I were a good Protestant, I would adopt the latter opinion as my own, sun or no sun during the three first days.

TREAT—Explain yourself, Mr. Ingersoll.

INGERSOLL—If the Bible, and the Bible *alone*, is our teacher in matters pertaining to salvation, we must discard the opinions of class leaders, preachers, saintly theologians and scientists. “Tracts” and commentaries are generally highly flavored with the spices of human opinions; they are dangerous adjuncts to the purity of the Word. Away with marginal and foot notes. Let people cease to compare notes and the Protestant principle is carried out to its ultimate end. In a great measure, of course, progress is at the end of the row; but people would read the Bible as it is written, and most of them would believe, as they actually do, in spite of the pressure we scientists bring to bear against them, that the three first days were just like ours. To us the average Bible-reader seems quite refreshing.

FATHER—Well, what do you think about the Catholics? They do not believe in “private interpretation”—they are free from egotism. It is true, in matters of “faith and morals” they obey the Church implicitly; in all other things they may think for themselves, though they are asked to respect the opinions of great scientists and profound theologians. As to the Hex-

æmeron I have advanced two theories, now let me give you another. A Catholic may adopt any one of the three as his own and remain in good standing. Says Father Zahm in his *Bible, Science and Faith*: "In the beginning, therefore, according to St. Gregory of Nyssa, all was in a chaotic or nebulous state. But it did not remain so, because the almighty put it under the action of certain physical laws by virtue of which it was to go through that long cycle of changes of which science speaks, and about the existence of which there can, it seems, no longer be any reasonable doubt."

INGERSOLL—This gives the scientist all the play-room he wants. I believe the Biblical day was a long period. This third theory even gives *evolution* a fair show—evolution of which the great St. Augustine speaks.

TREAT—If Moses meant a long period of time instead of a solar day, why would he not have expressed himself to that effect? I believe in calling a spade spade.

FATHER—The Hebrew vocabulary is not so rich as that of other languages. The word which means day in our language has another meaning—a period of time more or less long.

INGERSOLL—Our host is determined that science shall not clash with the Biblical narrative. I must admit, he has played his part well. No scientist will feel loath to subscribe to what has been said, especially, to the Evolution taught by St. Augustine 1,500 years ago.

TREAT—I venture to say, Father, that our esteemed friend believes man evolved from an ape. It would be well to give a short explanation of the Saint's theory.

INGERSOLL—Beg your pardon; men like Darwin,

Herbert Spencer, Vogt and Ernest Hæckel have never suited my taste. I would not associate with a colored gentleman, much less to be a perfected and highly cultured baboon.

FATHER—That's right, Mr. Ingersoll. To conclude the authenticity of the Pentateuch, let me quote a few lines from Father Zahm, whose book should be in the hands of every scientist. The quotation refers to St. Augustine's evolution theory: "This formless matter which God created from nothing, was first called heaven and earth, and it is written that 'In the beginning God created heaven and earth,' not because it was forthwith heaven and earth, but because it was destined to become heaven and earth. When we consider the seed of a tree, we say that it contains the roots, the trunk, the branches, the fruits and the leaves, not because they are already there, but because they shall be produced from it. It is in this sense that it is declared that 'In the beginning God created heaven and earth; that is to say, the seed of the heaven and the earth when the matter of the heaven and the earth was yet in a confused state. Because heaven and earth were to be produced from this matter, it is thus called by anticipation, as it were, heaven and earth.' Verily in reading these words we can fancy that we are perusing some modern scientific treatise on cosmogony instead of an exposition of Genesis written by a Father of the Church fifteen centuries ago."

INGERSOLL—Admitting, for the sake of argument, that there is no doubt about the authorship of the five books of Moses, what have you to say about the book of Josue and others concerning which there is, and has been, more or less doubt?

TREAT—Rawlinson answers this question admirably in the Oxford pulpit: "The importance of a history, however, though it may be enhanced by our knowledge of the author, does not necessarily depend on such knowledge. The Turin Papyrus, the Parian Marble, the Saxon Chronicle, are documents of the very highest historic value, though we know nothing of the persons who composed them; because there is reason to believe that they were composed from good sources. And so it is with these portions of the Sacred Volume. There is abundant evidence, both internal and external, of their authenticity and historic value, notwithstanding that their actual composers are unknown or uncertain. They have really the force of State papers, being authoritative public documents, preserved among the national archives of the Jews so long as they were a nation, and ever since cherished by the scattered fragments of the race as among the most precious of their early records. As we do not commonly ask who was the author of a State paper, but accept it without any such formality, so we are bound to act towards these writings. They are written near the time, sometimes by eye-witnesses; sometimes by those who had before them the reports of eye-witnesses; and their reception among the sacred records of the Jews stamps them with an authentic character."

INGERSOLL—No doubt the gentleman's argument is very good—it answers all practical purposes in so far as temporal affairs are concerned; but, when the question of salvation is sprung, there should not be the least shadow of doubt. If a book comes to me well recommended I read it with more pleasure. To me doubt is very painful; therefore, I should like to have some one

in authority to tell me : this is and that is not the word of God. To submit the Bible to a million readers, ignorant and intelligent, and tell them that they are qualified and competent judges in the case, seems preposterous to me.

FATHER—That's what I say, Mr. Ingersoll, and I believe that the day is fast approaching when Protestants will see the great blunder of the sixteenth century. England is not only returning to its senses, but also to Mother Church, so well governed by the "one shepherd" spoken of by our Lord Jesus Christ.

TREAT—"One shepherd" pre-supposes "one fold," which, of course, the Father believes to be the Catholic Church. I shall never believe in it.

INGERSOLL—It seems, then, you do not believe in a united Christendom. To my notion, it would not only be biblical, but very practical.

TREAT—Why not concentrate our forces in the M. E. Church?

INGERSOLL—Because Lutherans, Baptists, Presbyterians and Episcopalians would file injunctions. Of all the sects, I think, the preference should be given to the Mother Church, which, we all admit, is the Catholic.

FATHER—Pardon me for the interruption. The Catholic Church is not a sect. According to Webster, sect means "a cutting, a part cut off." In accordance with your own statement we are the main stem. If any pruning, cutting and lopping is to be done, we shall attend to it ourselves. Experience proves we are not afraid to lop off withering branches, such as Lutheranism, Calvinism and Episcopalianism. In the sixteenth century we made the chips fly, and should neces-

sity demand it, we are willing to do so again, as was lately done in the case of Odd fellows, Knights of Pythias and Sons of Temperance.

INGERSOLL.—In the Roman Church we are bound to admire the courage of conviction. When Rome speaks, she means what she says. *Causa finita est* is an old maxim in which there is more truth than poetry. To quiet conscience, nothing is more desirable than a positive and decisive answer which Rome is ever ready to give. If Protestantism were united and had such a fearless tribunal, there is no telling what good might be accomplished. Rome says in the language of the Savior: "He who is not with me is against me;" or as we Americans express it: "United we stand." Protestants, on the contrary, seem to uphold this principle: "Divided, we fall." Be this as it may, let us pass over to the New Testament. For the sake of argument, I am willing to admit that either the Catholic or the Protestant version of the Old Testament is authentic. Of course, both cannot be so, as reason and common sense do testify.

CHAPTER XIV.

AUTHENTICITY OF THE NEW TESTAMENT.

TREAT—What is it you wish to know about the New Testament? So much has been written about its genuineness and authenticity that it is a loss of time to refer to it. Think of the miracles that have been wrought, and the prophecies that have been fulfilled! I would like to elucidate the Protestant Rule of Faith of which, time and again, you have spoken so lightly.

INGERSOLL—We shall give you every opportunity to do so. In the meanwhile, I would like to know a little more about this Testament. I read Renan, and he does not seem to believe in the authenticity of the Gospels. In the miracles of Christ he has no faith at all. He makes it appear that the Savior Himself was not elated over them, for at one time they are performed privately; at another the people are requested to tell “no man,” and again obstinately refuses to gratify the curiosity of the by-standers. All this goes to prove, according to Renan, that Jesus detested to practice deception by way of miracles; that only at times and by force of circumstances He could not refrain from showing his superior knowledge of the laws of nature.

TREAT—I, too, read Renan. It is the sheerest twaddle I ever read. See how he disposes of the miracle of miracles, the Resurrection, in his *Life of Jesus*. “On

Sunday morning, the women, Mary Magdalene first of all, came very early to the tomb. The stone was rolled away from the opening, and the body was no longer in the place where they had laid it. At the same time, the strangest reports began to spread through the Christian community. The cry, 'He is risen!' ran among the disciples like lightning. Love gave it everywhere facile credence. What had taken place? In treating of the history of the apostles it is that we shall have to examine this point, and seek the origin of the legends relating to the resurrection. The life of Jesus, to the historian, ends with His last sigh. But so deep was the trace which He had left in the hearts of His disciples and a few devoted women, that, for weeks to come, He was to them living and consoling. Had His body been taken away, or did enthusiasm, always credulous, afterwards generate the mass of accounts by which faith in the resurrection was sought to be established? This, for want of peremptory evidence, we shall never know. We may say, however, that the strong imagination of Mary Magdalene here enacted a principal part. Divine power of love! sacred moments in which the passion of a hallucinated woman gives to the world a resurrected God."

Excuse me, Mr. Ingersoll, but I must say you people are easily pleased, not to say duped. When an attack on religion is to be made, you are satisfied with the silliest and most flimsy argument. A school boy at the tail end of the class, writing such stuff, should be spanked. Father, show the gentleman how much more reasonable and solid our arguments are in favor of the Resurrection.

FATHER—You are right, Mr. Treat; the Resurrec-

tion is the miracle of miracles. It is the confirmation of all miracles of both the Old and New Testament. Says the Psalmist: "Because thou wilt not leave my soul in hell (grave); nor wilt thou give thy Holy one to see corruption." xv. 10. According to St. Peter these words refer to the Resurrection. See Acts ii. 27, where the very same words are used. In Isaias we read: "In that day the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulchre shall be glorious." xi. 10. Osee says: "He will revive us after two days; on the third day he will raise us up; and we shall live in his sight." vi. 3. In the New Testament the prophecies concerning the Resurrection are still more pronounced: "Behold, we go up to Jerusalem; and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles. . . . and the third day he shall rise again." Luke xviii. 31-33. "As Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights." Matt. xii. 40. "Destroy this temple, and in three days I will raise it up." John ii. 19.

INGERSOLL—It is not necessary to quote more texts; we know they are the Book of Books. The question is this: is the preponderance of evidence in favor of Christianity, and derogatory to Renan's cause?

FATHER—Beyond a reasonable doubt. In the first place, you have admitted the authenticity of the Old Law. If so, there can be no doubt about the quotations taken from the Old Testament; especially, since they are in both versions, the Catholic and the Protestant. In the second place, we can show that the proph-

ecies of the Old Dispensation have been fulfilled in the New. Take, for instance, the great miracle of the Resurrection, which Renan belittles so much. If Jesus Christ were not God, He could not arise from the dead. Nay, God Himself could not have raised him from the tomb, for this very act would have been a confirmation of the teachings of an impostor. If I were to tell a lie, and you would knowingly swear to it, we would both be mean, but you would be the meaner. Apply this to God and a religious impostor, and you have the case, only in an infinitely higher degree, and, consequently, so much the more malicious. On the other hand, if Christ had not risen from the dead, He would to-day have no greater following than Joseph Smith, whom very few sensible, practical and intelligent Americans hold up for veneration, and outside of America, I presume, he is known to book-worms only. Therefore, St. Paul writes to the Corinthians: "If Christ be not risen again, then is our preaching vain, and your faith is also vain." i, xv. 14. But the same Apostle kept on preaching "Christ and Him crucified."

INGERSOLL—There is no doubt about this preaching; but the question is what evidence is there in favor of the miracle itself?

TREAT—There is no fact better established than this. Go on, Father; do not let him interrupt you—produce the evidence that no man dare gainsay.

FATHER—The most bitter enemies of Christ, the Scribes and the Pharisees, not only feared but looked for the Resurrection—they knew it would be a death-blow to their cause; therefore they took every possible precaution; they went to Pilate and said: "Sir, we have remembered that that seducer said, while he was

yet alive: 'After three days I will rise again.' Command, therefore, the sepulchre to be guarded until the third day; lest his disciples come, and steal him away, and say to the people: He is risen from the dead; so that the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know." Matt. xxvii. 63-65.

TREAT—Tell him who were the very first to spread the news of the Resurrection.

FATHER—The guards themselves, the Roman soldiers, reported it, and they had every reason not to lie about it. When the prosecution has a good word to say in favor of a client, the defendant's lawyer never fails to call the jurors' attention to it. In this case, you may say the world's Savior is on trial; but His very enemies testify in His favor, and it does not require the shrewdness of a Philadelphia lawyer to make good use of their testimony.

INGERSOLL—They say the guards were asleep when the grave robbery took place.

FATHER—Yes, the high-priests made up hush-money, gave it to the soldiers, and said: "Say you that his disciples came by night, and stole him away when we were asleep." Matt. xxviii. 13.

TREAT—Did you ever hear anything more ridiculous! If those fellows were asleep, how could they testify to the robbery of the tomb? Could a witness expose himself any more? How long would such evidence stand in our courts of justice? Furthermore, even when Christ was alive, the Apostles and disciples deserted Him; they dared not face the Scribes and Pharisees; they attended the trial only at a distance; the very sight of servant-maids made them tremble,

curse and swear. The excitement is fever-high—the people are divided—some are for Jesus, others are against Him—some hope that the Resurrection will take place, others fear it may. Be this as it may, there is the guard, a guard determined that their plans shall not be frustrated. Now, is it possible to entertain for one moment the thought that men, trembling at the sight of weak girls, would break through the ranks of Roman soldiers, invested with authority by a Roman governor, remove a huge stone and turn out grave robbers? The idea is preposterous. Evidently, Renan had lost his wits when he penned those words.

INGERSOLL—Your arguments, of course, are very forcible; but would it not be possible that men could be carried away by an overheated imagination, and really believe something that in fact had no existence? Renan himself believes that the people were honest in their convictions. Things more ridiculous than this have been believed, and many were the votaries. Would it not be possible that the whole scheme was after all a huge farce?

TREAT—If this were the case, it was a very clumsy one. Continue, Father, with the evidence to the contrary, and cross-examine the gentleman well—it seems he has lost some of his wits too. If a whole people, pro et contra, have suffered from hallucination, there is no reason why Mr. Ingersoll could not be one of its victims.

INGERSOLL—Thank you, Bro. Treat; you evidently believe that an "open confession is good for the soul." So do I, proceed.

FATHER—A feverish imagination is notlasting; sooner or later it will cool down and become normal. The

Apostles and Disciples would not have dared face the populace and preach the Resurrection if the evidence had not been overwhelmingly in its favor. Even St. Paul, that inveterate enemy of the Nazarene, joins their ranks; thousands are converted in a few days and by a few sermons. The followers of the Savior *were not deceived*. If He had appeared to the one or the other only, or if the only witness were a pious, but highly nervous woman, there would be room for doubt. However, Jew and Gentile, friends and foes, learned and illiterate, all testify to the fact in terms unequivocal. You may say: they were a credulous people. Not so. Christ upbraids them for their incredulity and hardness of heart: "because they did not believe them who had seen him after he was risen again." Mark xvi. 14. And what shall I say of St. Thomas, the man who said: "Unless I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hands into His side, I will not believe." John xx. 25.

INGERSOLL—He is certainly free from all symptoms of gullibility. But are you convinced that the Apostles would not deceive others?

TREAT—Of course we are. What is there that seems dishonest in their bearing? Bribery is out of question. The Savior had no money and made no rash promises to this effect. All the bribed received the filthy lucre from the anti-Savior party, to which Renan belonged; yes, one of the bribed was sorry for having accepted the thirty pieces of silver, and he went and hanged himself. Mohammed held out the gratification of the lower passions as an inducement to his followers. Christ did nothing of the kind; on the contrary, he

told them that death would stare them in the face, that the servant could expect no better treatment than the master; that the killing of them would be looked upon as an act highly pleasing to God. As a matter of fact, all the Apostles died martyrs, save one, and his escape from an unnatural death was miraculous. "Thou shalt not commit adultery," prohibition of divorce, self-denial, mortification, "take up your cross and follow me," love your enemies and persecutors: these were the principal subjects of all the sermons preached by the world's Redeemer. Do they appeal to the passions, and would the world not be much better, purer, and holier if all were to practice what the Savior taught in private and in public? No man will dare deny it. Consequently, the Apostles laid down their lives for a good cause; consequently they were men of character; consequently, it is mean to insinuate that they might have been impostors.

FATHER—The Apostles could not have deceived, had they been willing to do so. "Where did they announce the Resurrection of Christ? In Jerusalem, in the land of the Jews, the theatre of his actions and sufferings. Who were the men to whom they preached the resurrection of Christ? The high-priests, the Scribes and Pharisees, and the Jews in general, who had an accurate knowledge of Christ and knew, in particular, what occurred in the last days of His life. When did they announce the resurrection of Jesus? It was only a few weeks after His death; on Pentecost. If the Apostles had really invented the resurrection of Christ, would not all Jerusalem have risen against them and branded them as the most shameless impostors? But no one did this, not even his most inveterate enemies, the

Scribes and Pharisees, and the Jewish priesthood. The evidence then of the Apostles in bearing testimony to the resurrection of Christ is absolutely incontrovertible, and only malice and want of reason could contest it."

TREAT—Now, Mr. Ingersoll, what have you to say about your ideal man, Renan? It seems that you read his work and took it for granted that he must be right. A free American citizen should exercise his judgment a little, and not take everything for granted. Had you done so, you would have noticed that Renan's reasoning is badly worm-eaten. Either Christ arose from the dead, or He did not; if He did, as we have shown, it is another proof in favor of the Sacred Writings, to which He appeals more than once.

INGERSOLL—Brother, your statement is too sweeping. At best the Old Testament would be true, for not a word of the New was written prior to the Ascension. Then, there is another question: which Bible has the divine approbation, the Protestant or the Catholic? If we accept the Catholic version of the Old Testament, no doctrine is more plainly inculcated than that of purgatory, so much abhorred by you.

TREAT—I do hope Catholics will soon see the error of their ways, think as we do, and adopt our version as the standard. This difference of opinion furnishes infidels too good a club to beat us over the head, and to my chagrin this gentleman is making use of it to his heart's content every once in a while. Is there, Father, no remedy for the evil?

FATHER—Yes, sir. I know one that will efficaciously remove the cancer gnawing at the very vitals of Christianity and covering it with opprobrium. It is this: come over to us, undergo a change of heart, be

converted and adopt our text. It will put an end to these bickerings. We have preserved the "sacred records," copied and recopied them for 1,500 years before you made your appearance on the stage of this world. *Melior est conditio possidentis*—possession is nine points in law. If we join hands, infidelity will cease to make inroads—its influence will be reduced to a minimum. Ingersolls, Strausses, Paines and Remans will say from the depth of their souls: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 132, 1.

TREAT—Would the effect not be the same were you to join our ranks and think as we do?

FATHER—In the first place, our friend here would raise this objection: "You admit therefore, that during 1,500 years you were not in possession of the true word of God. If you were wrong so long, is it not possible that you might be so yet? And I assure you, Mr. Treat, neither you nor I could answer the objection. We must avoid this blunder. Not all infidels are blockheads. We must be prepared to meet any objection. In the second place, we could not think as you do, if by *you* all Protestants are meant. Every Protestant may believe what he sees fit to believe—at least he is told that he is the judge. Now I should hate very much to ask each one what he believes, and then adopt the opinion of each and every one. This would provoke a smile from our congenial friend here. He shall never enjoy this pleasure at my expense.

INGERSOLL—Protestantism, in my humble opinion, is very inconsistent, though I am not prepared to put all my trust in the Catholic Church.

FATHER—I diagnosed your case as soon as I laid

my eyes on you. For you Protestantism is too negative and Catholicism too positive—you love to recline in the easy chair of infidelity, which demands no proof, be a statement made ever so boldly.

INGERSOLL—The Father does not spare us at all. Strauss, as you well know, wrote the “*Leben Jesu.*” He does not consider the Gospels genuine, and, in fact, the very titles of the books leave us in doubt. Take, for instance, the expression: “According to St. Matthew.” That it may mean editorship as well as authorship, no man will deny.

FATHER—Strauss’s hatred of Christianity is so deep-seated that he is a very incompetent witness. In America he would stand no chance as a juror—he has no more regard for a fact, an historical truth, than his unscrupulous brother, Renan. For this statement, I shall produce witnesses, competent witnesses at once. To make myself as plain as possible, I shall classify the witnesses and arrange them in two groups: friends and persecutors of Christianity during the first ages. If they agree on the authorship of the Gospels, then Strauss, Renan & Co., are incompetent witnesses, especially when they give no good reasons for “the faith that is in them.” I. Primitive Christian writers: Irenaeus says—“Now Matthew published his treatise on the Gospel among the Hebrews, in their own dialect, while Peter and Paul were preaching in Rome and founding the Church there. But after their death, Mark, the disciple and interpreter of Peter, also wrote down what Peter had preached, and delivered it to us. And Luke also, the follower of Paul, wrote out in a book the Gospel which was preached by that Apostle. Afterwards John, the disciple of the Lord, who also

leaned upon his breast, he too, published a Gospel, while he was living at Ephesus in Asia." (*Advers. Haeres.*, III. I.) And again—"These things are in accordance with the Gospels in which Christ is enshrined. For that of John relates His princely birth and glorious lineage from the Father, saying, 'In the beginning was the Word,' etc. And that of Luke as being more of a sacerdotal character, begins with the priest Zacharias, burning incense to God. . . . Matthew declares his human birth, saying, 'The book of the generation of Jesus Christ,' etc. Mark, as partaking more of the prophetic spirit, begins by saying, 'The beginning of the Gospel of Jesus Christ,' " etc. (*Ibid.* III. II, ¶ 11.) Clement—"The digest of the contents of the Gospel should be preceded by an account of their origin. The Gospel of Mark had its origin in this way: When Peter was preaching the word publicly in Rome, and proclaiming the Gospel under the inspiration of the Spirit, many of those who heard him besought Mark, as having been his follower for a long time, and as having in remembrance what he had heard, to write out the things spoken by Peter. Having thus composed a Gospel, he gave it to those who had requested it. When Peter knew this, he neither strictly forbade nor positively approved. But John, the last one perceiving that what related to the outward had been exhibited in the (other) Gospels, in compliance with the solicitations of his friends, and under the promptings of the Divine Spirit, wrote a spiritual Gospel." (*Ap. Euseb. Hist. Eccles.* VI. 14.) Tertullian writes—"In fine, if it is evident that what is most ancient is truest, that what is from the beginning is most ancient, and that what is from the Apos-

tles is from the beginning, then it will be equally evident that what has been sanctioned among the churches of the Apostles is handed down from the Apostles. Let us see what milk the Corinthians imbibed from Paul; according to what rule were the Galatians corrected; what did the Philippians read, the Thessalonians, the Ephesians; what do the nearer Romans say, to whom both Peter and Paul left a Gospel sealed with their blood. We have also churches that were under the tuition of John. . . . I say, therefore, that among these—I do not mean the Apostolical churches merely, but among all which are united with them in sacramental communion—this Gospel of Luke, which we regard with the highest reverence, has been received from the time when it was first published. The same authority of the Apostolical churches supports also the other Gospels which we have received from them, and which we esteem just as they esteem them; I mean those of John and Matthew; that also which Mark published we may be allowed to call Peter's, for Mark was his interpreter. Indeed, Luke's digest also is commonly ascribed to Paul. For what the disciples publish is regarded as coming from the master." (Adv. Marcion. IV. 5.) Origen—"I learned from tradition about the four Gospels, which alone are indisputable in the Church of God under the whole heavens; how that first Matthew, who was originally a tax gatherer, but afterwards an Apostle of Jesus Christ, published his, composed in the Hebrew language, for those who had believed from among the Jews; and secondly, Mark, writing it according to Peter's dictation; and thirdly, Luke, the Gospel which was praised by Paul, composing it for the converts from the Gentiles; and to

crown all, that according to John." (Ap. Euseb. Hist. Eccles. VI. 25) Papias said—"Now Matthew composed his book in the Hebrew dialect; and each one interpreted it as he was able. And Mark, who was the interpreter of Peter, wrote accurately whatever he remembered, but not an orderly account of what was said and done by Christ." (Ap. Euseb. Hist. Eccles. III. 39) Irenaeus says: "The Gospel written for the Jews is that of St. Matthew." (Fragm. 29, VII. 1243) St. Jerome: After telling us "that several wrote Gospels," he continues: "The first among all is Matthew, the Publican." (Comm. in Matt. psal. XXVI. 18.) As to the Gospel of St. Luke, Irenaeus tells us that he (Luke) wrote in a book the Gospel preached by St. Paul."

Irenæus (3, 11, 1, vii. 880) speaks of the Gospel of St. John, and tells us how he (John) began (inchoavit). See Tertullian adv. Prax, 2, 3, ii. 185. Origen never tires of speaking of the fourth Gospel, of which he is a commentator.

2. As to the second group, let Father Lambert speak: "Celsus, who lived in the second century, and was as rabid an enemy of the Christian religion as you are, not only mentions by name, but also quotes passages from the books of the New Testament, so that it is certain we have the identical books to which he referred. In all his writings extant, he never suggests the slightest doubt of the genuineness of the books he quotes from, and whose doctrines he opposes. Porphyry (A. D. 233), another anti-Christian writer, in his objections, takes for granted the genuineness of the Gospels. Julian the apostate (A. D. 363), another enemy of the Church, calls the

Gospels by the name they now bear, and nowhere questions their genuineness or authenticity. Neither Celsus in the second century, Porphyry in the third, nor Julian in the fourth, doubted the authenticity of these books, or ever insinuated that Christians were mistaken in the authors to whom they ascribed them. No one of them then expressed an opinion on this subject that was different from that held by the Christians. There is much more evidence that could be adduced for the authenticity of the Gospels and the other books of the New Testament, but it is needless. Those who wish to read them in full can consult 'Horn's Introduction to the Holy Scriptures,' Vol. I., chapters III. and IV., and 'Duclot's Sainte Bible,' Vengee, Vol. III.'

TREAT—"Rawlinson's Historical Evidences" must not be overlooked.

FATHER—It would do my heart and soul good to see you gentlemen read "Kaulen's Einleitung in die heilige Schrift;" it points out Protestant fallacies and lays bare infidel absurdities.

TREAT—Now, Father, hold on for a while; when we are on the point of making this our brother embrace our cause, you invariably spoil the fun by referring to our little family troubles. If you have any more to say about the resurrection, say it and be done.

INGERSOLL—Like Cleveland, Father, ask him to "tell the truth." We know all about those family troubles; but in our estimation, they are not "little." The Louisville encampment in the year of grace, A. D. 1895, was a great success. Why? Because the "Boys in Blue and Gray" walked arm in arm. On the other hand, Christianity is divided into two hostile camps, the Catholic and the Protestant; nay, the Protestant is

sub-divided into hundreds of little hostile camps, so hostile that they would not worship at the same altar. Evidently, this is more than a family quarrel. There is no use in trying to hide what the census bureau of the United States gives unbounded publicity. Nothing causes more chagrin than disappointment; especially, religious disappointment. I am ready, Father, for other remarks on the resurrection, as suggested by our friend. I know he impatiently awaits the hour when the Rule of Faith is to be discussed, and, therefore, I beg you not to exercise his patience much longer.

TREAT—The gentleman has seen the force of our arguments in favor of the resurrection—good, very good, indeed.

FATHER—There can be no mistake about it. Deny the resurrection and history becomes a blank. I may deny the existence of Napoleon and Washington, and, consequently, the existence of Strauss and Renan themselves. How could the following be recorded and remain uncontradicted for so many centuries: "Now from the sixth hour there was darkness over all the earth, until the ninth hour. . . . Behold, the veil of the temple was rent in two from the top to the bottom: and the earth quaked, and the rocks were rent. And the graves were opened: and many bodies of the saints that had slept, arose." Matt. xxvii. Without the resurrection, explain this darkness, this renting of the rocks, this quaking of the earth, this general consternation.

INGERSOLL—There may have been an eclipse of the sun and an earthquake besides at the time to which you refer.

FATHER—In the first place, a "may have been" is

no argument. It is only a supposition. In the second place, I am glad to see that you do not deny the quaking of the earth altogether, it is one step in the right direction. Finally, the rule for computing the time of eclipses is not a poor one, for "it works both ways." On account of the regularity of the heavenly bodies, the dates of eclipses in the past can be as readily ascertained as those in the future, about which there is not a shadow of doubt. Now, show us that there should have been an eclipse at the time of the death of Christ and your objection deserves some consideration. If you are not an astronomer, call on astronomers.

CHAPTER XV.

RULE OF FAITH.

INGERSOLL—Mr. Treat, take up the Rule of Faith, the favorite topic for which you have shown so great a predilection from the very beginning of this friendly discussion. I am aware that there are two rules: The Catholic and the non-Catholic. Of course, Christ made but one—this is denied by no one outside of an insane asylum. Had Christ laid down a new rule 1,500 years after His advent, the very fact would have been an acknowledgment of a mistake and a grave one at that. You gentlemen may discuss the question at length, and to your heart's content. Go into the fight heart and soul—in the meanwhile, I, as an unbiased and impartial spectator, shall look on, sit in judgment and pass my opinion as to the preponderance of evidence between two contestants.

TREAT—He reminds me, Father, of the definition Webster gives of "Young America:" "What we call 'Young America' is made up of about equal parts of irreverence, conceit, and that popular moral quality familiarly known as 'brass.'" The very idea! A man without faith posing as judge in matters pertaining to faith. Evidently the "brass" predominates in this case.

FATHER—I am willing to submit my evidence to any man, even to Bob Ingersoll, especially when he enjoys a lucid intervallum.

INGERSOLL—Say what you please, Mr. Treat, judges are necessary—every well-regulated society has them—without an umpire even a base ball game would break up in five minutes; and since you gentlemen are antagonists, since there is no other court of appeals just now, I shall try to fill the place impartially and with decorum. Tell us, Mr. Treat, what your Rule of Faith is. Be careful about the wording, for you shall be judged according to the law.

TREAT—The Bible alone, as each individual understands it, is the infallible Rule of Faith established by Christ to guide us in matters of religion and to determine disputes.

FATHER—That's *private interpretation* with a vengeance; but I am glad to know how you stand.

TREAT—Yes, sir! No priest, bishop or Pope shall stand between me and my God, save the Bible alone. Now, Father, give us your rule.

INGERSOLL—I object to this—it is bad policy to have so “many irons in the fire.” To avoid confusion, we shall consider one at a time. You, Mr. Treat, may show that your rule bears the seal of divine approbation, whereas the Father is at liberty to prove the contrary. After this rule is disposed of, we shall consider the Catholic—so says the judge.

TREAT—Well, Father, what objections have you to our rule? If you can prove its insufficiency, and, at the same time, show that Christ laid down another, better and more effectual in promoting Christ's kingdom, and getting people to adopt the great “plan of salvation,” I shall be highly gratified. In the meanwhile, I know nothing better than ours.

FATHER—I am pleased to think that you, too, be-

lieve in infallibility ; for you say : “The Bible is an infallible rule of faith.”

TREAT—We believe that in the “Bible alone” we have a teacher that steers us infallibly into the port of salvation. Of course, we do not believe that the Pope is sinless.

FATHER—Beg your pardon ; nor do we consider him impeccable ; on the contrary, we believe that he can sin and most probably does do so. Consult “Short Line to the Roman Catholic Church” on this question. We agree, however, that infallibility is vested in somebody.

INGERSOLL—It seems the breach between Catholics and Protestants is not so wide when they begin to understand each other.

FATHER—On this question alone there is as much difference as there is between night and day, black and white. Do you believe, Mr. Treat, that the Bible you hold in your hands is a dead letter ? That it is put in the present shape and form by men, paper-makers, type-setters, proof-readers, printers, folders and book-binders ?

TREAT—I do, most emphatically.

FATHER—Then you are forced to admit that, if there is any infallibility in the Bible, it must emanate from those who have a hand in making up the sacred volume ; or, after the completion of its workmanship, some one, if not everybody, must be authorized to declare it the infallible Word of God. If this authority is not infallible, where is the infallibility of the Word ? But suppose you have the infallible Word within the lids—no more and no less—is it not, after all, a silent, dead letter ? Do not many difficulties present them-

selves? Have you not yourself been asked many a time to elucidate this or that passage? Consider the volumes written by interpreters and commentators. What does all this mean? That the book contains a dead letter, and that explanations are necessary. Consequently, if the "Bible is an infallible Rule of Faith," infallibility must be vested in its reader; consequently, every Bible-reader, man, woman or child, is, according to your view, infallible—in other words: as many readers, so many infallible, be they Jews or Hottentots. We experienced no difficulty in making the Catholic world believe that one man is infallible, the head of the Church, the successor of St. Peter, who received the keys of the kingdom of heaven, who was to feed the lambs and the sheep, who was commanded to confirm his brethren, who was the rock upon which the Church was to be built; I say we experienced no difficulty in this. Had we, however, attempted to convince the people that the ignorant, half-witted, and the readers who spell the words as they go along are infallible, we would have dashed against the rock of good, sound and common sense. This is a dose a Protestant may swallow; but a Catholic never will, and he is right. Therefore, the Bible alone is not infallible; and, since you do not personally claim infallibility, your whole religion can be nothing else but guess-work.

INGERSOLL—If I understand you, Father, your line of argument is this: since the original text has unhappily been lost, since the sacred volume is issued by a book concern, that not only disclaims infallibility, but scorns the idea; therefore, there is no moral certainty, much less infallibility, that we have the genu-

ine Word at all, and that, consequently, the Bible is not and cannot be the infallible rule of faith, nor can it settle infallibly all religious disputes. Do I grasp the idea?

FATHER—You do, sir; and, I may add, you have expressed my views better than I did myself. Furthermore, you take a very practical view of the matter. Take, for instance, the Catholic and the Protestant Bible—compare one with the other—what a difference in the number of books, chapters, verses and wording. Millions believe in the one and millions in the other, and, for the sake of argument, let us admit, honestly.

INGERSOLL—That's so—you and Mr. Treat are living examples. You disagree; and there is no reason why the honesty of the one or the other should be called in question. What have you to say in reply, Mr. Treat? In my humble opinion the Father's argument is an *argumentum ad hominem*; or, in plain, though somewhat unclassical English, a knock-down argument. I must confess, your rule of faith has fostered scepticism in me from the time I was torn from my mother's apron strings, and began to think for myself.

TREAT—Thank you for condemning me without a hearing. As yet I have had very little to say on this momentous question, on the solution of which the salvation of the human race hinges. "Condemn no man without a hearing," holds good in religion as well as in law.

INGERSOLL—Beg your pardon! I have been somewhat hasty—for the future I shall be on my guard; continue.

TREAT—Let the Father give us the definition of his Rule of Faith, and I shall show that the same objec-

tions can be raised against his that are brought to bear against ours. If we continue on this line, it is going to be a one-sided affair. The Father knows this only too well, and, therefore, he holds back.

FATHER—You are mistaken. In the first place, I was simply abiding by the judge's ruling. In the second place, it is bad policy to bolster up one rule by battering down another—it is a sign of weakness. In the third place, by trying to show that ours is no better than yours, you throw up the sponge, give up the fight and encourage the infidel to pursue his mad course. Of our rule of faith we are not ashamed—it has stood the test of time—1,800 years and more. With the permission of our chairman, I am willing to give it, provided you give me credit for the point I made. We ought to do this as we go along—it is an encouragement to see that our efforts are appreciated. Bear in mind that you believe in *private interpretation*, which recognizes no authority save your own. Now, you received the sacred writings from printers and book-binders—fallible men. Printers' mistakes are so common that no one ever accuses them of bad spelling. Furthermore, since you relegate everything to the tribunal of your own judgment, as fallible as mine or that of the type-setter, you have no assurance whatever of being in possession of God's holy Word. To this please say, yes or no.

TREAT—So is your Bible the product of fallible men—your printers are just as liable to error as ours.

FATHER—Don't evade the question now—it is the hardest thing to make a Protestant stick to his text. I appeal to the chair. Am I entitled to a direct answer or not?

INGERSOLL—Give us your rule of faith. There are times when no answer is an answer.

FATHER—Our rule is as short as it is simple: I believe in the Catholic Church.

TREAT—Short, indeed, and simple too; so simple that it is open to criticism. In your own town, there is a Protestant Episcopal minister who not only claims to be a Catholic, but a priest of the Catholic Church. He wears the surplice and stole, the alb and chasuble; his altar is adorned with lighted candles, his chalice is covered with a velum, he binates (says two Masses) on Sundays and he believes in seven sacraments. To cap it all, they say he is going to commemorate All Souls' day this year. Now, which church is the rule of faith, yours or his?

FATHER—The minister to whom you refer is an isolated case. When the Catholic Church is spoken of, not only we, but Protestants, Jews and Gentiles know and feel that the Roman Catholic Church is meant. The Episcopalians themselves are a living proof of this assertion. In the year of grace, 1895, in the month of October, they met in congress at Minneapolis. It is true, some delegates wished to be considered Catholics, but, after much wrangling, Protestantism gained the day—Catholicity was tabled, and the members disbanded almost *sine die*. The malcontents were satisfied pro tempore by promising them that the question would be raised again at the next general meeting at Washington, D. C. The Episcopalian Church is not Catholic: 1. *In name*. For proof I refer you to the delegates of the Minneapolis convention. 2. *In time*. Macauley, the great English historian, tells us that it is the offspring of Henry VIII. 3. *In place*. It is principally

confined to English-speaking people, and most of them are Methodists and Baptists. 4. *In doctrine and sacraments.* If here and there a minister pretends to read Mass or commemorate All Souls' day, he shocks the community and the newspaper world. Why? Because he does something very few do and practice. Even those who believe in seven sacraments do not administer Extreme Unction. If they did, with what would they do it? As to confessions, how many have been heard, unless it be in this general way: I have been so very good, but I could have been so much better.

TREAT—You say, then, the Roman Catholic Church is the Rule of Faith. Does it not strike you that here is a contradiction in terms? To my mind, Roman Catholic means *particular general*, a contradiction *in se*.

FATHER—You people are hard to please. If we say we are Catholics, you cannot see any difference between us and Episcopalians; if we confess to be Roman Catholics, you hiss at the idea, and yet you yourselves have driven us to this particularization. Had no one out of the Church ever pretended to be a Catholic, we would probably never have thought of the word *Roman*. Mr. Ingersoll, let me tell you: Unless you exercise your authority to its fullest extent, we shall never get back to the Protestant Rule of Faith.

INGERSOLL—I was so interested in the conversation that I forgot all about the subject. Let us return to it at once. Mr. Treat, what have you to say in its defense?

TREAT—Let the Father raise his objections and I shall answer them.

FATHER—I have many objections to your rule of faith, but the principal one is this: it came at the

“eleventh hour.” It is a Protestant rule; but since there were no Protestants during the first 1500 years, it follows that during that long period there was no such rule. Webster’s definition of *Protestant* is this: “One who protests—originally applied to those who adhered to Luther at the Reformation in 1529, and protested against, or made a solemn declaration of dissent from a decree of the Emperor, Charles V. and the Diet of Spire, and appealed to a general council.”

TREAT—In one sense of the word Webster is right; but there were always Protestants, though they may have been known under a different name at different times; but Protestants always did believe in the *Bible alone*.

FATHER—This is not true; even those at the Reformation appealed to a general council. The people were not yet accustomed to appeal to the *Bible alone*. As a matter of fact, they are not used to it yet, for they keep up a standing army of preachers, expounders of the Gospel.

TREAT—I appeal to your own church histories. Why were John Huss and Jerome of Prague, disciples of Wycliff, burnt at the stake, A. D. 1414? Because they inculcated the doctrine so obnoxious to you: “The Scripture is our only rule of faith and conduct; any ecclesiastical ordinance opposed to the Scripture deserves neither respect nor obedience.”

FATHER—Judge, will you please to draw the logical conclusions from the statement just made?

INGERSOLL—Huss and Jerome could have avoided the stake, had they not preached and thus excited the people. In this case we cannot say: they should have practiced what they preached, for if the *Bible alone* is

the rule of faith, preaching is wrong—according to their own doctrines, they had no right to teach. Furthermore, they must have been the exceptions to the rule then in vogue, otherwise they would not have caused so much excitement. Unless you produce stronger proof, Mr. Treat, Webster must be upheld on this question. But how I do abhor the idea of burning people at the stake for worshipping God according to the dictates of their conscience! If anything makes me fear the Catholic Church, it is this. On this question I am a thorough American.

FATHER—So are we, and much more so than Robert G. Ingersoll, who goes from stump to stump, ridicules, rants and then calls this ranting lectures at the rate of \$1.00 a ticket. We never do this, for we have too much respect for the religious convictions of other people—give them credit for “honest thought.” But why were the disciples of Wyckliff burnt at the stake? Because they were revolutionists—dangerous to the stability of the state; they were committing the crime of treason which every well regulated society punishes with death. We Americans do so, too. Even ladies are not spared, as we have seen in the case of Mrs. Surratt. Now, Huss and Jerome were committing high treason against a society governed by laws essentially Christian. Whatever undermined Christianity was treason against the state, and, as a rule, the state shows but little mercy. In the fifteenth century, the state guarded its rights more jealously than now. Rascals and disturbers of the peace were punished according to law. We often give them a chance to escape, and then call them *sharpers*. If they have plenty of money, we take it from them and then declare them “not guilty.”

But in this there is no patriotism. Electrocution might have been more humane than the stake, but our forefathers had no electric chair. As to hanging, it is not much more respectable than burning.

INGERSOLL—But the idea is so revolting !

FATHER—It is ; but, remember Catholics are not the only people that have had recourse to fire as a means of punishing culprits. In our own country, and not in Catholic colonies, witches were burnt. Thank God that the law has been mitigated. However, as long as the law was not obliterated by proper authority, it was not wrong to lead “Benedicts” to the stake. Think of the doctrine : “Every action of a virtuous man is good, and every act of a sinner is bad.” In consequence of this doctrine, civil and religious officers lose their respective authority by the commission of mortal sin, and, consequently, revolution is justifiable. Apply this pernicious teaching to our government and consider every citizen what he is in virtue of *private interpretation*—Judge, what would be the outcome of this model government? What would men of law and order say? Save the country ; self-preservation is the first law of nature ; bring the blood hounds, catch the rascals, lynch the scoundrels, and burn the traitors, if necessary.

What follows? The Protestant rule was not in force during the fifteenth century ; had it been, these men would not have been staked.

TREAT—The Waldenses believed in private interpretation.

FATHER—Yes, they did ; and a hard set they were. In 1160, Peter Waldo read in the Scriptures : “Beati pauperes—Blessed are the poor.” Simple as these

words seem to us, he went crazy over them. He not only sold his property and distributed the proceeds among the poor, but he imposed this duty upon his demented followers. From them, it seems, Henry George borrowed some of his ideas.

INGERSOLL—Protestants may like Waldo's rule of faith; but I am sure that they cling to the ownership of property more tenaciously than Catholics do—at least among them there are few Brothers and Sisters who make the vow of poverty.

TREAT—Of course, I know it is not so; but it looks as if you were bribed by the Father—you never give me a chance to conclude my argument; on the contrary you invariably decide against me.

INGERSOLL—I am trying very hard to hold my peace; however, I lose all patience with a man when he attempts to prove by the Bible that I am bound to sell my little home and deprive my wife and children of the ordinary comforts of life.

TREAT—Don't lose your wits, judge. The beauty of the Protestant rule consists in this, that you are not bound to follow Waldo's views. I have not given my paternal inheritance to the poor, and to this date I have not made up my mind to do so.

INGERSOLL—In my capacity as judge, I am not satisfied with your explanation. I look upon the Bible as the Christian's law book. Catholics may object to this, but Protestants cannot do so—if they do, they have no platform to stand on. Now, in court the judge would construe the law in one way or the other—he would not say, for instance, that the framers of the law meant: you must and you must not sell your real estate. In like manner, when the Redeemer said, "Blessed are

the poor," He meant something. But if both you and Waldo are right, He meant nothing. In civil law such unwarranted proceedings would cause much confusion, anarchy and revolution.

FATHER—In civil law the lawyers would make the judge say yes or no. Besides this, the Waldenses taught doctrines of which Protestants would be ashamed to dream. They preached that laymen could hear confessions, forgive sins and change bread and wine into the sacred body and blood of Christ, that "all clergymen holding ecclesiastical benefices are children of the devil (*fili sunt daemonis*)."

INGERSOLL—In this case the devil has many children, and, by the way, these belong to the *elite*.

FATHER—The Waldenses believed that women, as well as men, could receive priestly powers.

INGERSOLL—Do you believe this, Mr. Treat?

TREAT—Indeed not—neither men nor women have the powers which priests profess to have.

INGERSOLL—Why then, in the name of common sense, do you claim the Waldenses as your forefathers?

FATHER—One more point and *sapienti sat*. The Waldenses proclaimed that divorce is lawful under all circumstances.

INGERSOLL—Such doctrine is simply disgusting. Disown the Waldenses, Mr. Treat. If Protestants are right to-day, the Waldenses were wrong, and vice versa: if the Waldenses were right, the Protestants of our day must be wrong. To make a long story short, prove that Christ ordained that the Bible alone is the rule of faith. I object to this dodging of the question any longer.

FATHER—If the gentleman surrenders uncondition-

ally, and admits that he has no positive arguments in favor of his pet doctrine, I am willing to attack it from a negative standpoint. It will be my pleasure to demonstrate that his is not and cannot be the rule of faith laid down by the incarnate God.

TREAT—Hold on! Christ said: "Search the Scriptures." If these words are not positive, I confess my ignorance.

INGERSOLL—Here is an "argumentum ad Hominem," Father. I consider it unanswerable; but go on and tell us what you have to say.

FATHER—No objection is more easily answered than this. It is true, in some of our translations "search" is in the imperative mode; but in others it is not; for instance, Allioli has it in the indicative mode, "*you* search."

TREAT—Take the Greek; it is more reliable than Allioli's German.

FATHER—This may be; however, since we have not the original text at our command, and since you firmly believe in the principle of *private interpretation*, you have no right to condemn any version. From your standpoint the saying holds good: equal rights to all and special privileges to none. In fact, for fear that you might be wrong and some one else might be right, you ought to search every version. Of course, your next door neighbor has the same prerogative, and he may arrive at conclusions just the reverse from yours. What is the consequence? When two contradict each other, both may be wrong, but never can be right—no and yes never did go hand in hand. The Protestant principle, then, is the very annihilation of faith, for faith presupposes confidence in some one else—it is the

height of egotism. Every consistent Protestant must say: I believe in myself only.

INGERSOLL—Well said, Father, but do not evade the question: "What mode is used in the Greek version?"

FATHER—The present indicative, as every one knows who has a smattering knowledge of that language.

TREAT—But the Vulgate, on which you Catholics dote so much, has *scrutamini*, and this is in the imperative.

FATHER—It is; but the present indicative, second person, plural, has the very same termination, and, therefore, Allioli has a right, especially from your standpoint, to translate *scrutamini* "you search." Now, Judge, who is right? Answer me this question.

INGERSOLL—If *private interpretation* is the authorized teacher in matters pertaining to religion, the verdict is this: all are right; but to men of my school this is unreasonable. If the word "search" can cause such a conflict of opinions, I can realize the necessity of a living interpreter of the law. And should I ever become religious, I am going to try to put myself in charge of some one who knows more about it than I do. However, as I stated before, I love the Protestant principle, for it gives a man so much rope. In accordance with it, there are no bad Christians—everybody is right, provided he thinks so. What else have you to remark about this passage?

FATHER—Even if it is the imperative, it is no argument in favor of Mr. Treat. This is clearly demonstrated by the words that precede "Search the Scriptures." John v. 39. From verse 36 to 38 we read: "I have a greater testimony than that of John.

For the works which the Father hath given me to perfect, the works themselves, which I do, give testimony of me, that the Father hath sent me. And the Father Himself who hath sent me, hath given testimony of me; neither have you heard his voice at any time, nor seen his shape. And you have not his word abiding in you; for whom he hath sent, him you believe not." Evidently, these words imply that the Jews should have implicit confidence in the Savior without having recourse to the Scriptures—He insists that His works should satisfy the most skeptical; but if "you think you have the words of eternal life" (v. 39) in the Scriptures only, that is, if you can imagine nothing else; then, go and "search the Scriptures" to your heart's content—I am not afraid of the sacred Word—it testifies of me all along the line—it is my word, and I cannot contradict myself.

TREAT—Whoever heard of such an explanation?

FATHER—It matters not a straw whether you heard of it or not; the fact stares you in the face that, according to your own teaching, I am at perfect liberty to put this construction on these passages. From your standpoint, you may look at it as my private opinion, the legitimate offspring of your *private interpretation* doctrine to which you cling so tenaciously in and out of season. If you were consistent, you would never open your mouth when a Bible reader expresses his opinion, for you might influence him to adopt yours, and this would knock the last prop from under your Rule of Faith.

INGERSOLL—Go on, Father; this is getting to be very interesting—it does my heart and soul good to hear this subject discussed intelligently.

FATHER—After Christ said: "Search the Scriptures," He continues: "And you will not come to Me, that you may have life. I receive not glory from men. But I know you, that you have not the love of God in you. I am come in the name of My Father, and you receive Me not. If another shall come in His own name, Him you will receive. How can you believe, who receive glory one from another; and the glory, which is from God alone, you do not seek?" (40-44.)

INGERSOLL—It seems the Savior felt slighted when the Jews appealed to the Scriptures.

FATHER—It proves more; it proves that Protestants put the wrong construction on the words, "Search the Scriptures."

TREAT—But read v. 45: "Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust."

FATHER—But do you not see that implied rebuke? Read the following verses and be convinced: "For if you did believe Moses, you would perhaps believe Me also, for he wrote of Me. But if you do not believe his writing, how will you believe My words?" In short, Christ says in so many words: you believe neither in the Scriptures nor in Me. When my teachings are confirmed by miracles, you appeal to the Scriptures; when I say: read them, you still refuse to believe Me. What more can I do for you? Mr. Ingersoll, draw your conclusion.

INGERSOLL—This passage, "Search the Scriptures," is not so strong as I anticipated—in fact, it proves nothing in favor of *private interpretation*. Next argument!

TREAT—My next positive proof is taken from II.

Tim. iii. 15-17: "Because from thy infancy thou hast known the holy Scriptures, which can instruct thee unto salvation, through the faith which is in Christ Jesus. All Scripture, divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice." These words are so plain that even a child can grasp the idea at once.

FATHER—In the first place, you should not have used the word *next*. It presupposes a first proof which, according to our judge, you have not given. In the second place, you and I are not children, and yet we differ as to the explanation of the quoted passage. You say it means that the Bible alone is the Rule of Faith. I say it means nothing of the kind. Now, who is right, you or I?

INGERSOLL—I say, if one is right, the other is wrong. This is self-evident. In the meanwhile, I think Brother Treat is right. It may be, however, that my early training biases my judgment somewhat, for my father was an unflinching Methodist, and my mother an uncompromising Baptist.

FATHER—Strange to say that such firm believers and Bible readers have not made a passably good Christian out of their son. But mind you: according to your mother your father was an unregenerated heathen.

INGERSOLL—That's so. Many a time have I heard her say so when we were passing the long winter nights at the fireside. I used to read the Bible regularly; but when I heard those overheated discussions between my father and mother, each one claiming to be right, I cast the Scriptural records aside, and began to paddle my own canoe.

FATHER—Paddling your own canoe is *private inter-*

pretation with a vengeance. It leads to Niagara's rapids and roaring whirlpool of doubt.

TREAT—Beg your pardon, do not evade the question. What objections have you to the text? A mere denial is no proof.

FATHER—My objection is: you try to draw more out of it than is in it. It does not even imply that the Bible alone is the Rule of faith. On the contrary, St. Paul praises St. Timothy for having read the Scriptures diligently from his childhood; but even our friend, Mr. Ingersoll, did so. Timothy was benefited thereby, whereas my guest lost his faith. Suppose, however, that many lose their faith by reading them, as is actually the case, especially in our own country, it is nevertheless a good book to read. It is even very "profitable," for it teaches, reproves, corrects and instructs. Therefore, Timothy did well in reading the Scriptures; therefore, the Holy Father, Pope Leo XIII., urges us to-day to study them; therefore, the Church commands her clergy to read a prescribed part every day under the penalty of sin. Mark, too, St Paul speaks of Scriptures "divinely inspired." If to-day you and I disagree on the number of inspired books, Timothy could not have been a good judge thereof in his "infancy;" therefore, he was told which books are inspired; therefore, he did not rely on his own judgment, but on that of some one else; therefore, *private interpretation* was not so much as thought of; therefore, you are mistaken in your interpretation; therefore, the text is no positive proof; therefore, your argument falls to the ground.

TREAT—If one text does not prove the sufficiency of the Scriptures, the sum total will. Consider the following passages: "If any man will do the will of Him,

he shall know of the doctrine, whether it be from God, or whether I speak from myself." John vii. 17. "Being born again not of corruptible seed, but incorruptible by the word of God, Who liveth and remaineth forever." I. Peter, i. 23. "Therefore, we also give thanks to God without ceasing; because that when you had received from us the word of the hearing of God, you received it not as the word of men, but (as it truly is) the word of God, Who worketh in you, who have believed." I. Thess. ii. 13. "For of His own will hath He begotten us by the word of truth that we might be some beginning of His creatures." I. James, i. 18. "Sanctify them in truth. Thy word is truth." John xvii. 17. "And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God)." Eph. vi. 17. "For the word of God is living and effectual, and more penetrating than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intents of the heart." Hebrews vi. 12. "But though we, or an angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema." Gal. i. 8. "Dearly beloved, believe not every spirit; but try the spirits, whether they be of God: because many false prophets are gone out into the world." I. John iv. 1. "He that despiseth Me, and receiveth not My words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the day." John xii. 48. "Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God; and that be-

lieving you may have life in His name." John xx. 30-31. "And Abraham said to him: They have Moses and the prophets; let them hear them. But he said: No, father Abraham: but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe if one arise again from the dead." Luke xvi. 29-31. "For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add upon him the plagues written in this book." Rev. xxii. 18.

FATHER—I. You are very proficient in quoting passages. In one breath you have strung out twelve in number. But not a single one of them intimates, much less says positively, that the Bible alone is the Rule of Faith. Read them carefully and I defy you or any other man to substantiate the contrary. It behooves you to do this, and we demand you to do it forthwith, for you have attempted to reverse the existing order, and the attempt was made after the world had been in peaceable possession of our rule during the long period of 1,500 years. 2. In the second place, I can quote every one of those texts in favor of our rule. In fact, I have done so in the *Short Line to the Roman Catholic Church*, to which I call your attention; and if *private interpretation* is the much spoken of rule, you dare not object. If you do, you deny me the privilege you claim for yourself, which is undemocratic. Such expressions as "I *spe*ak from myself," "The word of the *hearing* of God," "The word of God is *living* and effectual," "Besides that which we have *preached* to you," "The word that I have *spoken*," "Let them *hear* them," and "*Heareth* the words of the prophecy of this

book:" all fortify our position. Not once do we find the word *read*, and be your own interpreter. On the contrary, some quotations are absolutely in our favor; for instance, Gal. i. 8, and John xx. 30-31, as quoted above.

TREAT—Consider the force of those words: "If any man shall add to these things," etc.

FATHER—But who wishes to add? Surely not we. An interpreter is not supposed to add. The authorized judges of our courts do not add to, but merely explain, the law.

INGERSOLL—Perhaps, Mr. Treat, you will be more successful in quoting from the Old Testament.

FATHER—Go on and quote from the Old Testament. Remember, however, even if the Scriptures were the Rule of Faith under the Old Dispensation, it does not follow that they are so under the New.

TREAT—"To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light." Isaias viii. 20. This text removes every possible doubt. What more do you want? It is as plain as daylight.

FATHER—Plain, indeed! But I claim the passage in favor of our teaching. Let me explain myself by way of an illustration: a dispute arises between you and me as to the legality of a certain act. You deny and I affirm. At every step the discussion waxes more intense. As a last resort, you appeal to the law of the State of Indiana—you say to me: read the law and see for yourself. Does this imply that lower and higher courts must be set at naught? Not at all; on the contrary, if we were to disagree after reading the statute, we would appeal to the judge, who would decide the

question and impose the fine. In this case you would have the costs to pay, for there is not the slightest evidence that the prophet laid down the Protestant Rule of Faith. He simply says: if you do not know the law of the land, I refer you to Deut. xviii. 10: "Neither let there be found among you any one . . . that consulteth soothsayers, or observeth dreams and omens; neither let there be any wizard." Always remember, my friend, and from time to time let me impress it upon your mind, that every consistent Protestant is bound to respect my views, right or wrong, for this is *private interpretation*. My opinion, as I shall show you later, is worth more than yours, for it is sustained by the supreme court, the Roman Catholic Church. In the meanwhile, look upon me as taking up the cudgel from your own standpoint. We are not afraid to meet you on our or your own ground.

TREAT—The Catholic Church is a self-constituted court—in the Old Law there was no such tribunal.

FATHER—In due time I shall show you that the Catholic Church is authorized to teach all nations "unto the consummation of the world;" on the other hand, under the Old Dispensation, there was a court of appeals: the Sanhedrim. In those days people believed in judges as well as they do in our own time. For a great body to live and move headless was not thought of until the sixteenth century, when *private interpretation*, for the first time in the history of the world, became the war-cry. Previous to that time, Christians appealed to the court of Rome, and the Jews to the Sanhedrim, of which Webster says: "The great council of the Jews, which consisted of seventy members, to whom the high priest was added. It had juris-

diction of religious matters." Of the priests, Ezechiel, the prophet, says: "And when there shall be a controversy, they shall stand in my judgments, and shall judge." xlv. 24. Again: "For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth." Malachias ii. 7. Our Savior confirms all this by sending ten lepers to the proper authorities: "And when he saw them, he said: Go show yourselves to the priests." Luke xvii. 14.

To cap it all, let me quote from II Parlip.: "Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications, show it them, that they may not sin against the Lord, and that wrath may not come upon you and your brethren: and so doing you shall not sin. And Ananias, the priest, your high priest, shall be chief in the things which regard God." xix. 10, 11.

This practice was so common, that even Herod, a Jew in high standing, called on the priests: "And assembling together all chief priests, and the scribes of the people, he inquired of them where Christ should be born." Matt. II. 4.

TREAT—But St. Paul says: "Prove all things; hold that which is good." I. Thess. v. 21.

FATHER—I read the whole chapter twice and, to save my life, I cannot find the slightest reference to anything that has a bearing on the Rule of Faith; on the contrary, I read the following: "We beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you." v. 12.

INGERSOLL—If I were you, Mr. Treat, I would

throw up the sponge, and either join the Catholic Church or the big church.

TREAT—No, sir; I have held my own very well; but these priests turn and twist everything out of shape to adapt it to their preconceived ideas. With them the Church is the alpha and the omega.

FATHER—In the first place, if it were true that we “turn and twist,” it is a privilege accorded to us by your Rule of Faith; therefore, you have no right to call us to an account. In the second place, we are subject to the orders and decisions of a higher court; therefore, we cannot use our own pleasure. Finally, if there has been any indulgence in “turning and twisting,” you have had your share. No sooner had Luther begun to preach the doctrine of *private interpretation*, than he was attacked on all sides by his co-laborers. And to-day there are hundreds of Protestant churches, whereas there is but one Catholic Church. Now, do tell me, who has been doing the “twisting,” as you are pleased to call it? Think of the denominations innumerable, and of the 100,000 opinions in each one of them; all entitled to respect, and from principle at that. Our doctrine, on the contrary, is unchangeable—we hold fast to the teachings of the primitive church.

TREAT—Never mind! My day will come to raise objections; and then you will see the feathers fly.

INGERSOLL—This wrangling among Christians is a hot-bed of infidelity. Proceed, Father.

FATHER—We know it; but it is not our fault—we never did teach that every one, man, woman or child, honest or dishonest, intelligent or ignorant, may read the Bible and say, do and think what he pleases. Once for all, let it be understood that this is Protestant doc-

trine, a doctrine which should not be entertained one moment, for the following reasons. 1. Christ did not write except on sand. 2. Christ never said that the Bible alone is the Rule of Faith. Mr. Treat exercised all his energies to prove the contrary, but we have seen how dismally he failed in the attempt. 3. Nowhere do the Apostles intimate that *private interpretation* is the only authorized teacher in matters pertaining to faith and morals. Had they done so, Mr. Treat would have laid his finger on the book, chapter and verse. If he failed, it was not his fault. 4. The Apostles were not enjoined to write a rule which should govern all generations to come. If they were, the majority failed to respond. Only Saints Matthew, Mark, Luke, John, Paul, James, Peter and Jude wrote, and two of these were not Apostles. If they had been commanded to write, and thus provide the people with a rule of faith, dilly-dallying was not only inexcusable, but very culpable. Eight years after the ascension of our Lord, St. Matthew became a writer. His example does not seem to have encouraged St. Luke very much, for he postponed his work about twelve years; that is, twenty years after Christ's departure from this world. And what shall I say of St. John, the Savior's bosom friend, who for about sixty years neglected his duty, if a duty it was to write! It is true, he closed the sacred volume; but as people defer from day to day the writing of their last will and testament, so St. John waited to the very last moment. What a criminal neglect in a "beloved disciple" to waste his time and spend his energies in preaching, and thus deprive two generations of the Rule of Faith? It is unpardonable, if he received orders to write. 5. As a matter of fact, the twelve did

not write one-half of the New Testament—for the greater part we must give credit to Saints Mark, Luke and Paul. Did the twelve shirk their duty in the face of a divine commission? 6. When, at the eleventh hour, the sacred penmen betook themselves to writing, they did so independently of each other—there was no concert of action. Think of eight men writing a book without some mutual understanding, without plans and specifications! They should have held a meeting and gone to work in a business-like manner—the part that each one was to take should have been specified. St. Peter, for instance, might have written what we are to believe to save our souls—dogmatic theology; St. John might have committed to writing what we are to do to attain our last end—moral theology; and St. Thomas might have explained on paper the means and channels of grace—the sacraments. Then the president should have called an extra session in behalf of the contributors, to see whether the one depended too much on the other, whether all has been said that should be mentioned, etc., etc. Finally, after arranging the manuscripts systematically and binding them together, the Apostles might have crowned the work by issuing the following proclamation: “Here is a book that indeed contains a dead letter; but in matters of faith it is the only teacher for every man, woman and child.” Tell me, was anything of this kind done or said? No; the Apostles wrote when, where, what and to whom they pleased. Almost 100 years after the birth of Christ, the last words were written, and it is more than probable that not a single one of the Apostles ever saw the New Testament completed unless it was St. John.

I have given you six reasons why the Bible alone is

not the Rule of Faith; I shall now proceed and give several more.

7. In the Scripture there are many stumbling-blocks—passages innumerable that would stagger the profoundest student and the most accomplished scholar. For proof we need but consult our own experience. Among all denominations we find learned and conscientious seekers after the truth which must be one; yet how widely do they differ? They will not worship at the same altar, unless it be at the union service on Thanksgiving Day. On almost every street corner we face a church of a different denomination, such as the Lutheran, Episcopalian, Presbyterian, Methodist, Baptist, Universalist and Latter Day Saints. These churches are built at an enormous cost, equipped with all modern conveniences and superintended by sextons, church-wardens, vestrymen and salaried preachers who explain and expound the inspired Word so forcibly and zealously that forthwith a secession takes place, another denomination is formed, and another church is erected within the square. Thus millions are squandered, and no one asks the question: “how much does it cost?” No one cares. The only answer we get is: the Bible says so. Thus Methodists will raise funds to convert the heathen, and Baptists make appropriations to convert the Methodists. This alone ought to demonstrate the insufficiency of the Scriptures.

INGERSOLL—To a man that knows the value of dollars and cents, this is an eye-opener.

TREAT—The Bible no doubt, like many other good things, is a much abused book. Remember, however, not the use, but the abuse of revolvers is reprehensible.

FATHER—Then, all who differ from you abuse the

Bible? Are you prepared to stand by the conclusion? On the other hand, your own rule upholds me and testifies against you: "In which (St. Paul's Epistles) are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition." II Peter VI. 16. But let us go on.

8. You and I disagree as to the number of books contained in the Scriptures—you claim 66 and I, 72. Speaking of the number of chapters, we differ more widely. You say, there are 1,189, and I maintain there are no fewer than 1,333. Now, who is right? Appeal to the Bible alone; and get the answer if you can. You might as well speak to one that is deaf and dumb. Well did Archbishop Hughes say: "You certainly cannot be ignorant that several books, which in the *first ages* laid claim to inspired authority, are not in the canon. Of these I may name a few—the Gospel according to the Hebrews or according to the Apostles—the memoirs of the Apostles—quoted frequently by Justin Martyr—and different tracts under the names of Peter, Paul, Mathias, and other Apostles. (See Euseb. lib. iii. c. 3. 24.) Why, then, are those left out of the reformed canon of the Protestant Scriptures? On the other hand, the inspiration of the Epistle of St. James, the Epistle of St. Jude, the Epistle to the Hebrews, the second Epistle of St. Peter, the second and third of St. John, and the book of Revelations, was controverted in the same ages. And why, I would again ask, are these admitted into your reformed canon? Luther admitted the Epistle of St. James in his editions of 1529 and 1534, but scornfully expelled it from those of 1535 and 1540. It continued to be ex-

cluded from the following Lutheran editions after his death, viz.: those of 1548, 66, 72, 75, 82, 89, 93, 99. So, also was the Epistle of St. Jude excluded from the edition published in 1619. The Apocalypse is excluded from the same editions, and that of 1609. As to the Epistle to the Hebrews, the good 'Reformer' did not know exactly what to think. After the two editions of 1529 and 1534, it was agreed that it should be retained, and tolerated as apocryphal, and so it continued in the Lutheran Bibles until the time of the two Wallemburgs, say 1669. Now every Protestant has the same right to sport with the sacred books that Luther had. And since the Scriptures themselves do not determine what books are canonical and what books are not, is it not something like arrogance for you or Mr. Martin Luther to mutilate the inspired volume, and lop off, at your pleasure, branches from the tree of life, by capriciously applying the pruning hook of private, individual opinion? By what rule, then, can you prove according to the Protestant principle of belief, that these books are canonical, and that those are not canonical?"

One after another, English Protestants rejected Tindal and Coverdale's, Mathew's, Cranmer's and the Bishop's Bible. King James' edition was introduced with great difficulty and, as a matter of fact, underwent many changes on account of its unmistakable corruptions. What is the cause of this confusion? The Bible does not and cannot speak and tell us how many books are inspired and how many chapters it contains. But there is another difficulty not to be overlooked. If the Bible does not even determine the number of its books, how can it determine the sense of every verse? Take for instance the passage: "The Father is greater

than I.' Is it a wonder that some people, having no other rule except the Word, deny the God-head of Jesus Christ? Could anything be expressed more plainly?

TREAT—Christ also said: "The Father and I are one." One text frequently explains another.

FATHER—True; but how do you know this? The Bible does not tell us to pursue this course. You have this knowledge from some other source—from tradition. But the Unitarian retorts: "Into thy hands I commend my spirit" proves that the Father is greater than the Son. Be this as it may; how few people can read the whole Bible? How few will do it and compare text with text, verse with verse to formulate their faith? It necessitates deep and very deep study, and no one has lived long enough to complete the task.

INGERSOLL—Your separated brethren not unfrequently quote Isaias xxxv. 8: "And a path and a way shall be there; and it shall be called the holy way; the unclean shall not pass over it; and this shall be unto you a straight way, so that fools shall not err therein." To apply this to the Bible as the rule of faith seems to be a mistake.

FATHER—9. The Bible is defective. "Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God; and believing you may have life in his name." John xx. 30, 31. Again: "But there are also many things which Jesus did; which if they were written, every one, the world itself, I think, would not be able to contain the books that should be written." Be it indelibly impressed upon your mind that these words

are found in the Apocalypse, in the very last book of the sacred volume.

INGERSOLL—What a terrible blow to Protestantism!

FATHER—10. After the death of Christ, eleven generations passed away without a Bible in its present form, for the number of inspired books was not officially determined upon until 397 B. C. Prior to 397, however, the Christians underwent ten cruel and bloody persecutions—millions of saintly men and devoted women suffered and died for the faith. If the Bible *alone* is the Christian's rule, these generations had no rule and they must have been "tossed to and fro and carried about with every wind of doctrine." Eph. iv. 14.

INGERSOLL—For heaven's sake, Mr. Treat, come to our rescue!

TREAT—I believe in our Rule of Faith.

FATHER—11. Practically, 43 generations were without this rule, for the art of printing was not invented until about the middle of the fifteenth century—copies of the Scriptures were as rare as are to-day the coins of the Cæsars.

INGERSOLL—Wake up, Mr. Treat, Protestantism is shaken to its very centre—he is drawing the foundation from under us.

TREAT—I believe in the Scriptures.

FATHER—For God's sake believe in them—we are bound to do so. But the question is: are they *alone* the rule of faith?

12. Emphatically we say, no—not even to-day in spite of our press facilities. Bibles are sent out by the car-load; but the more Bibles the more conflicting churches. On Sunday morning church bells ring on every corner—with a ringing sound they proclaim:

Come within the sacred precincts of our church—hear our preacher expounding Jehovah's law—we alone are in possession of the truth—all other denominations are false.

13. *Private interpretation* is not the rule of faith because it engenders heresy, an abomination in the sight of God. Lutherans and Baptists would not commune at the same altar—one denomination excommunicates the other, that is, declares it heretical, though both teach that every man has a right to interpret the meaning of the Bible for himself. St. Paul deplores divisions. "Now this I ordain; not praising you, that you come together not for the better, but for the worse. For first of all I hear that when you come together in the church there are divisions among you, and in part I believe it." I. Cor. XI. 17, 18. He puts heresy on the same level with the most heinous sins. "Now the works of the flesh are manifest; which are fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contention, emulations, wrath, quarrels, dissensions, sects," etc. Gal. V. 19, 20. St. Peter is no less explicit: "But there were also false prophets among the people; even as there shall be lying teachers among you, who shall bring in sects of perdition." II. Peter II. 1. *Private interpretation* was the cause of the heresies of antiquity. The Sabellians denied the Trinity of persons in God—the Arians, the Divinity of Christ—the Macedonians, the Divinity of the Holy Ghost—the Manicheans rejected the Old Testament—the Pelagians denied Original Sin, etc.

TREAT—You are everlastingly talking about *private interpretation*—it is not our rule of faith—it is the Bible alone.

FATHER—The Bible on the shelf would be the Bible alone—harmless, indeed ; but as soon as you take it down, it is you and the Bible and nobody else—by your *private interpretation* it is the *you* that does the mischief and not the Bible.

INGERSOLL—You have given thirteen reasons why the Bible *alone* is not the Rule of Faith. If there are any more, let us have them. I am determined to have the full benefit of this discussion.

FATHER—14. Since the original text is not at our command, we cannot say that we have God's holy Word unless we have a faithful translation. But the translator is not infallible. Therefore, no Protestant can rest assured that he is in possession of the revealed truth.

15. The Bible itself condemns private interpretation: "Understanding this first, that no prophecy of the Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost." II. Peter, I. 20, 21.

TREAT—If the Bible is not good authority, why are you forever quoting from it?

FATHER—It is good authority ; however, not because you or I say so, but because its custodian declares it to be so. According to your views, however, you and you alone have it in custody, though you have never exhibited your qualification papers. Secondly, from your own standpoint, it is my privilege, my sacred privilege, to quote to my heart's content. Thirdly, it affords me great pleasure to chastise you on your own ground.

16. Many things are believed and practiced which are not in the Scriptures ; infant baptism, for instance. Nowhere do we find a direct and positive proof for this

practice. Yet, until of late, all parents professing Christianity had their children regenerated at the baptismal font. Another instance is the observance of Sunday. You believe in it and you preach it, but bring me a positive proof, if you can, from the Scriptures. On the other hand, there is a very positive text against Sunday observance: "Remember that thou keep holy the Sabbath day," which, as every orthodox Jew will admit, is Saturday.

17. Practically, and in many respects, Protestants themselves do not look upon the Scriptures as the Rule of Faith, for they do not carry out the injunction of washing their neighbor's feet. "If then, I being your Lord and Master, have washed your feet: you also ought to wash one another's feet. For I have given you an example, that, as I have done to you, so you do also." John XIII. 14, 15. Here is a positive command.

INGERSOLL—Did you ever bathe the feet of others, Mr. Treat?

TREAT—No, sir; nor do Catholics do it. The general neglect of the practice shows that the law was never intended to be obligatory.

FATHER—You are mistaken. Time and again I have seen even prelates wash the feet of their subordinates. This ceremony is performed on Holy Thursday. But what right have you to speak of a general practice, or tradition, as we call it? You are stepping off your ground. You must confine yourself to the Bible alone, which says: "so do you also."

However, there are other things enjoined which you sadly neglect. St. James says: "Is any man sick among you? let him bring in the priests of the church,

and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save the sick man: and the Lord shall raise him up: and, if he be in sins, they shall be forgiven him."—V. 14, 15.

TREAT—Our Bible says elders of the church.

FATHER—Very well! which Bible is right, yours or ours? Remember first and last that from your standpoint the Bible alone must speak and give us the answer. But, for the sake of argument, let us grant that your version is correct, do your elders anoint the sick? The simple fact is this: some things commanded, you neglect; and other things positively forbidden, you do. For instance, very few preachers will refuse to marry a divorced woman, though on this subject St. Paul is very outspoken: "But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband: and, if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife."—I Cor. VII. 10, 11.

Before the Reformation kings and emperors did not dare transgress this law. The Protestant rule of faith is the prolific mother of shivering orphans and legitimate wives turned out unmercifully.

TREAT—The Father, Mr. Ingersoll, always dabbles in extremes—he drives everything to the wall.

FATHER—I do; but I am consistent; I appeal to the judge.

INGERSOLL—I must confess, if the Bible alone were my rule of faith, I would wash other people's feet, and refuse to marry a divorced person, even if the fee were ever so tempting.

FATHER—One more case and *sapienti sat*. In the Acts we read: "But that we write to them that they refrain themselves from the pollutions of idols, and from fornications, and from things strangled, and from blood."—XV. 20. According to this passage, we are forbidden to eat blood pudding; but when I pass the city meat market, I see Protestants as well as Catholics buy it for a breakfast dish.

INGERSOLL—Explain this, Father. How can you transgress this law with impunity? If I were a Catholic or Protestant, I would never eat blood-pudding.

FATHER—For good reasons this kind of pudding was forbidden in the days of the Apostles by ecclesiastical law. Later the church saw fit to nullify the decree. Mr. Treat takes advantage of this legislation in spite of his rule of faith. Therefore Protestants do not abide by their own rule. In this respect they remind me of Jews who do not treat pork chops with disdain.

18. Let me give you one more reason why the Bible alone is not the Rule of Faith. Remember, too, it is the eighteenth in number—it is tradition.

TREAT—Just as I expected. Tradition first and last, even at the expense of God's Holy Word; but go on.

FATHER—"By tradition in its widest sense we mean the transmission of the truths of salvation, in whatever manner, by the teaching office of the Church. Tradition, in a stricter sense, is the transmission of revealed truths or precepts otherwise than by Holy Writ. The doctrines and institutions thus handed down, whether written or unwritten, are themselves frequently called traditions. Such traditions are called oral as contrasted with the inspired writings. We speak here not of apostolical or ecclesiastical traditions as such, but of those

that trace their origin from Christ Himself and the Holy Ghost.”—(Handbook of Religion.)

Since, as we have seen, the Christian Church existed many years without the Scriptures, as we have them to-day, tradition must have been the only Rule of Faith. This no man dare gainsay, and Mr. Treat has not shown that this rule was superceded by the Bible alone. He strove manfully, it is true; but not a single text could stand the test at the bar of reason and common sense. On the contrary, we read in the Book of Books: “Therefore, brethren, stand firm: and hold the traditions which you have learned, whether by word or our epistle.”—II. Thess. II. 14.

In commenting on this passage, St. Chrysostom says: “It is evident that the Apostles did not communicate all in writing, but much without writing. Both deserve equal faith. . . . It is tradition, ask no more.” As to determining the meaning of a certain passage of the Scriptures, there is not and cannot be a better judge than tradition: it gives us the benefit of precedents. According to the Scriptures alone, for instance, it would be incumbent on Mr. Treat to gird himself and wash our feet. Tradition says, the injunction is not mandatory. If Mr. Treat wishes to humble himself and become “as one of these little ones,” he will do well in bathing Bro. Ingersoll’s feet and the Father’s too.

INGERSOLL—Catholics, I see, pursue the ordinary course of law; we law students bank not a little on a good precedent.

FATHER—Permit me, then, to show what the authorities held from time immemorial. St. Irenæus, the disciple of St. Polycarp, a pupil of St. John, says: “Supposing the Apostles had not left us the Scriptures,

ought we not still to have followed the ordinance of tradition, which they consigned to those to whom they committed the churches? It is this ordinance of traditions which many nations of barbarians, believing in Christ, follow, without the use of letters or ink." Adv. haeres. I. iv. c. 64.

"Thy faith hath saved thee, not the study of Scriptures; faith is contained in the creed." (Tertullian de præscript. c. 14.)

"That doctrine was evidently true, which was first believed; on the contrary, that is false, which is of a later date. This maxim stands immovable against the attempts of all late heresies. Let such, then, produce the origin of their churches; let them show the succession of their bishops from the Apostles or their disciples. If you live near Italy, you have before your eyes the Roman Church. Happy Church! to which the Apostles left the inheritance of doctrines with their blood! Where Peter was crucified like his Master; where Paul was beheaded, like the Baptist. If this be so, it is plain, as we have said, that heretics are not to be allowed to appeal to the Scripture, since they have no claim to it." (Ibid. pp. 36, 37).

"Established on faith, hope and charity, and holding to these immovably, man needs not the Scriptures, except as a means of instructing others. Hence many live by these three (virtues) in the desert without the Scriptures." (St. Augustine de doct. Christ. I. c. 39.)

"Christ gave nothing written to the Apostles. The Apostles did not descend from the mount (Calvary) like Moses, with tablets of stone in their hands; but filled with the Holy Spirit, carrying with them the treasures of doctrines and gifts, pouring forth as from

a fountain all good gifts, they went everywhere so many living books, and transformed into living laws by the abundant outpouring of grace. Thus by word of mouth they converted, in every part of the world, innumerable people." (Homily on Matt. i. I.)

"Be firmly persuaded of this, not as an opinion, but as a truth, that whatsoever has been transmitted, whether in writing only or by word of mouth, is directly to this end, that we may have life, and may have it more abundantly." (St. Ephraim, vol. iii., serm. lix.)

"Of the dogmas and teachings preserved by the Church, we have some from the doctrines committed to writing, and some we have received transmitted to us in a secret manner from the traditions of the Apostles; both these have the same force in forming sound doctrine, and no one who has the least experience of ecclesiastical laws will gainsay either of these. For should we attempt to reject, as not having great authority, those customs that are unwritten, we should be betrayed into injuring the Gospel even in primary matters, or rather in circumscribing the Gospel to a mere man." (St. Basil, vol. iii., *De Spiritu Sancto*. cxxvii.)

St. Vincent of Lerins in the fifth century, says: "It never was, or is, or will be, lawful for Catholic Christians to teach any doctrine, except that which they once received; and it ever was and is, and will be, their duty to condemn those who do so. Do the heretics, then, appeal to the Scriptures? Certainly they do, and this with the utmost confidence. You will see them running hastily through the books of Holy Writ, those of Moses, Kings, the Psalms, the Gospels, etc. At home and abroad, in their discourses and in their writings, they hardly produce a sentence, which is not crowded

with the words of Scripture. Let us remember, however, that Satan transformed himself into an angel of light. If he could turn the Scriptures (referring to St. Matt. iv. 6) against the Lord of Majesty, what use may he not make of them, against us poor mortals? Finally," he continues, "the divine text is to be interpreted according to the tradition of the Catholic Church."

INGERSOLL—Stop, Father! The evidence is sufficient. If the rulings of the past have any bearing on the question, Mr. Treat stands no show whatever. Produce the positive proof in favor of your doctrine. Though I am interested in this discussion, amicable as it is, yet we must sooner or later come to a conclusion.

FATHER—The following texts prove positively that we are right and you are wrong, Mr. Treat. "All power is given to me in heaven, and on earth. Go ye, therefore, and *teach* all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *teaching* them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world." Matt. xxviii. 18-20. "Go ye into the whole world, and *preach* the gospel to every creature. He that *believeth* and is baptized, shall be saved; but he that *believeth not* shall be condemned." Mark xvi. 15-16.

"And other sheep I have, that are not of this fold; them also must I bring; and they shall *hear my voice*; and there shall be one fold and one shepherd." John x. 16.

"He that *heareth* you, *heareth* me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me." Luke x. 16. "He

that knoweth God, *heareth us*; he that is not of God, *heareth us* not. By this we know the spirit of truth and the spirit of error." I. John, iv. 6. St. Paul calls the *Church* "the pillar and ground of the truth." I. Tim. iii. 15.

"Now I beseech you brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have *learned*; and avoid them." Romans xvi. 17.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all *speak* the same thing, and that there be no schisms among you." I. Cor. i. 10. "Or how shall they believe him, of whom they have not *heard*; and how shall they hear without a *preacher*? . . . Faith then cometh by *hearing*." Rom. x. 14, 17. "If so, ye continue in the faith, grounded and settled, and immovable from the hope of the gospel which you have *heard*, which is *preached*, in all the creation that is under heaven, wherefore, I Paul, am made a minister." Col. i. 23.

"They *spoke* the word of God with confidence." Acts iv. 31.

"This is the word of faith, which we *preach*." Rom. x. 8. "Therefore we also give thanks to God without ceasing: because that when you had received from us the word of the *hearing* of God, you received it not as the word of men." I. Thess. ii. 13. "But the word of the Lord endureth forever: and this is the word which has been *preached* unto you." I. Peter i. 25.

TREAT—How many more quotations? It seems to me, the Bible could *speak*, *teach* and *preach* just as well as the Church.

FATHER—As we have seen, the Bible *alone* is not a

successful teacher in the first place. In the second place, the passages just quoted, prove that another is licensed by proper authority to do this work. The question is not whether the Bible can do so and so; but whether it has been ordained to fill this mission. We say for ages this has not been dreamed of. Therefore, I am quoting these texts from your own rule of faith; therefore, it ought not annoy you, if I continue doing so.

“Brethren stand firm: and hold the *traditions* which you have *learned*, whether by word or by our epistle.” II. Thess. ii. 14.

INGERSOLL—If I were a firm believer in Christianity, this passage alone would be to me sufficient evidence that the unwritten traditions of the Apostles are just as binding as their word in script. But, Father, proceed.

FATHER—“The things which thou hast *heard* from me, before many witnesses, the same *commend* to faithful men, who shall be fit to *teach* others also.” II. Tim. ii. 2. No room for *private interpretation* here. What say you, Brother Treat?

TREAT—When will this thing end?

INGERSOLL—You have the floor, Father.

FATHER—Yes, and I am going to keep it for a while longer, unless our friend acknowledges his mistake in undertaking the defence of the non-Catholic rule of faith. I do not believe in doing things by halves.

St. Peter goes so far as to warn people in the use of the Scriptures, especially the epistles of St. Paul: “You, therefore, brethren, knowing these things *before*, beware, lest, being led away by the error of the unwise, you fall from your own steadfastness.” II.

Peter, iii. 17. "And Philip, running thither, heard him (the Eunuch) reading the prophet Isaias: and he said: Thinkest thou that thou understandest what thou readest? And he said: How can I, unless some one *show* me? And he desired Philip to come up (chariot) and sit with him." Acts viii. 30-31.

"And the rest I will *set in order*, when I come." I. Cor. xi. 34.

INGERSOLL—Evidently, the Apostle did not write down all he had to say.

FATHER—"For I have received of the Lord that which I also *delivered* to you." I. Cor., x 23. "But the word of the Lord endureth forever; and this is the word which hath been *preached* unto you." I. Peter, i. 25. "But when he, the Spirit of truth, is come, he will *teach* you all truth." John xvi. 13.

INGERSOLL—I think, Father, you have produced sufficient testimony. If Mr. Treat is not converted, we may as well consider his case hopeless.

TREAT—If the Father attaches the proper meaning to the passages quoted, he, of course, is right; but this is an open question.

FATHER—It is not an open question; at least for 1,500 years it has not been so. How true it is what we read in "Catholic Belief:" "Tradition, without Holy Scripture, old or new, sufficed for many years, and would still suffice. But *Holy Scripture* has never sufficed by itself; it always stood in need of divine *tradition*; for it is only by this divine *tradition* that we learn that the *Holy Scripture* is an inspired book. It is only *tradition* that can give with authority and certainty the right meaning of the *Scriptures*. Without

tradition the *Holy Scriptures* may be made to speak in many discordant ways, thus destroying this authority altogether."

In the second century, Tertullian says: "Wherefore the Scriptures cannot be the test, nor can they decide the conflict; since with regard to them, the victory must remain in suspense." (*de præscript*, chap. 19.) Again: "Thy faith has saved thee, not the study of the Scripture. Faith is contained in the creed." (*Ibid* c 14.)

Irenæus says: "For where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church and all grace; and the spirit of truth." (*Con. Her.* vol. iii. c. xxiv.)

Origen: "As there are many who *think* they believe what Christ taught; and some of these differ from others, it becomes necessary that *all* should profess *that* doctrine which *came down from the Apostles*, and now *continues in the Church*. That alone is truth which in nothing differs from what is thus delivered."

St. Athanasius: "Let us again consider, from the earliest period, the tradition, the doctrine, and faith of the *Catholic Church*, which God first delivered, the apostles proclaimed, and the succeeding fathers fostered and preserved. *On these authorities the Church is founded*; and whoever falls from her communion, neither is, nor can be called, a Christian."

St. Epiphanius: "There is a royal way, which is the *Church*, and the road of truth. But each of these heresies, *deserting* the royal way, turning to the right and to the left, trusting to error, is carried away, so as to keep within no bounds. Therefore, ye servants of God, and *children of the Church*, who follow a *sure rule*

of faith, and walk in the way of truth, take care that you *be not deceived by inconsistent discourses of lying sects.*”

St. Jerome: “The Church, to which you should adhere, is that which, having been founded by the apostles, continues to the present day.”

INGERSOLL—This array of witnesses all along the line ought to satisfy the most fastidious, especially, when the Bible itself seems to favor the Catholic doctrine. Evidently, before the Reformation the Scriptures *alone* were not considered the rule of faith. It was the first lesson taught the people by the reformers. This historical fact no man can gainsay.

FATHER—Indeed not; Luther went so far as to say that he accidentally stumbled upon a Bible in the University of Erfurth, and later in the Augustinian convent “he found another Bible fastened by a chain.” Since the Reformation only every third Christian believes that the Bible *alone* is his teacher, and he hires a preacher by the year to explain to him the divine oracles.

CHAPTER XVI.

TOCSIN OF WAR.

TREAT—Your foregone conclusion, then, is this: in the past our rule has not been the Rule of Faith; and practically is not so to-day.

FATHER—That's it exactly; and I have proved it, too. What more do you want?

TREAT—I do understand how anything could be accomplished in the way of salvation, unless it be through the infallible word of God.

FATHER—Nor do I; we agree on this point; but we disagree as to how we get in possession of the Word. You say a man can't get it unless he has it "black on white." Hence, you call into requisition a long row of type-setters—be they union or non-union men, they are all liable to make mistakes—much of the work is perhaps done by urchins just learning the trade—look at our country newspapers; behold the typographical blunders.

Now we say that it is a good thing to have the Word in this shape—that it would be a calamity if every Bible were destroyed and the art of printing lost. But we say a'so that a Bible printing establishment should have a good manager, one who does not conceal or misrepresent the truth. Am I right in this, Mr. Ingersoll?

INGERSOLL—Of course, you are; our friend will sure-

ly not call this point in question—he cannot do so from a business standpoint.

FATHER—But there is another point I wish to make, and, I believe, he will have to sustain it also. It is this: the spoken word of God is just as infallible as the written one. Now, the fact stares us in the face that Jesus has never written a line, that He told no one to write, and that for years no one has written. Wherefore, let Mr. Treat answer this question: was there an infallible Word of God before St. Matthew began to write?

TREAT—Certainly; to uphold the contrary would be blasphemous on the part of a Christian. But the Word was preached by infallible men—the Apostles.

FATHER—Will you tell us that only apostles preached? What about the bishops, Timothy and Titus, not to speak of others? Read the Epistles of St. Paul. It seems to me, you Protestants read the sacred volume with little or no attention. Were the people of Ephesus and the island of Crete in a labyrinth of doubt as soon as St. Paul left them, having previously installed Timothy and Titus? I tell you the Word was handed down to them just as the family Bible is handed down from father to son—just as we know that Sunday and not Saturday must be kept holy—whether we are bound to bathe the feet of others or not. If all, through whose instrumentality we receive the Word, must be infallible, then your type-setters must be infallible. Are you willing to make the concession? Furthermore, if type-setters and “proof” readers can hand down the truth, why not other people? In the end you must depend upon somebody’s veracity.

TREAT—But I am not going to believe in the Pope.

FATHER—Then you must believe in a type-setter, "proof" reader or some one less prominent than the Pope of Rome. To know that you have the word of God in the Bible, you must believe in somebody.

The question now arises, whom must we believe? We say Christ went to work in a business-like manner; He held mass meetings and gave general instructions; to the assembled He spoke of the necessity of banding together and forming a Christian society; He explained its object and pointed out the ways and means how to attain the end. At Jerusalem, A. D. 33, we find the charter members, composed of the Apostolic college with its chairman, St. Peter. "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. xvi, 17. "I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." Ibid. 19. "Feed my lambs, feed my sheep." John xxi. "Confirm thy brethren." Luke xxii, 32. Thus St. Peter became the supreme court, the last resort, whose decisions are final.

The Apostles, of course, could not be everywhere; therefore, they established local branches or congregations among Colossians, Corinthians, Galatians, Thessalonians and Ephesians. Everywhere subordinate officers were appointed, for a body without a head is a scarecrow. At Ephesus, for instance, we find Timothy, bishop, or ruler; Titus is in Crete; at headquarters, of course, we find St. Peter, or his successor.

INGERSOLL --I like this arrangement; we have it among Odd Fellows and Free Masons.

FATHER—And we have it among Catholic Knights of America, one of the youngest institutions of this country. In short, the Constitution of the United States is a fac-simile of the constitution of the Church of God. In the county we have the commissioners, in the state the governor, in the United States the president—in the congregation the priest, in the diocese the bishop and in the Church the president, or Pope. Between one township and another there is about as much relationship as there is between one congregation and another; one diocese bears the same relationship to the other as Indiana does to Kentucky. As the states are more or less independent of the general government, so it is with the dioceses of the world. In matters pertaining to faith and morals, they are subject to the See of St. Peter; but in matters of discipline we believe to some extent in “home rule.”

INGERSOLL—From this point of view, the Catholic Church seems to be an American institution.

FATHER—No, sir; it is a divine institution; but the originators of the American Constitution have in a great measure copied the constitution of the Catholic Church without giving her credit for it. This very thought provokes a smile when we read about A. P. Aism.

TREAT—All this sounds very well, and it may mislead some unthoughtful American, as for instance, Mr. Ingersoll, but what guarantee have I that your Pope—look upon him as the supreme court, if you please—is going to teach me the infallible truth?

FATHER—God’s word, which justly you prize so highly: “The gates of hell shall not prevail against

it." "I will be with you all days, even to the consummation of the world."

The Church is "the pillar and ground of the truth."
I. Tim. iii, 15.

On the other hand, you have no guarantee except that of type-setters and "proof" readers, who may be absent when the printer does his work.

TREAT—You Catholics have queer ways; when we quote a passage from the sacred Scriptures, the whole Catholic world arises and cries down this authority. But when we ask you to prove your doctrines, there is a mad rush for the library—the Protestant and Catholic Bibles are brought down, and we are told: there is your proof—see for yourself.

INGERSOLL—You are right, my friend; we philosophers call this a vicious circle, looked upon with contempt by every friend of wisdom.

FATHER—I have warned you before not to attempt to monopolize all wisdom—we claim our share.

In the first place, we do not "cry down" the authority of the Bible, especially, if it is a true copy of the original text—we only maintain that the *Bible alone* is not the rule of faith. On the contrary, we are so jealous of its purity that we do not entrust the translation to every fellow who imagines himself capable of performing the task.

In the second place, you acknowledge no other authority than the Bible, and since we consider it good authority, why should we not "bring it down?" If we go as far as to use your own text in support of our doctrines, it is a compliment to you—it proves that we are liberal, and that you have not thrown all overboard.

Now, Mr. Ingersoll, is our line of argument a vicious circle?

INGERSOLL—I apologize — philosophical principles answer negatively.

TREAT—Suppose the Church were to err in her teaching, what then, Rev. Father?

INGERSOLL—Suppose you were to err in your explanation of the sacred text, your position would be no better than that of the Roman Catholic.

FATHER—This reply may answer from your standpoint, but not from ours. Mr. Treat professes to be a Christian who believes in the infallibility of the Word. Now, the Word says that the Church is “the pillar and the ground of truth,” that “the gates of hell shall not prevail against her,” that Christ will be with us “all days even to the consummation of the world,” that we are bound to obey the Church or pass for “the heathen and publican.” It seems to me that our separated brethren, especially the preachers, have no faith in God’s Word. If they had confidence in God, they would believe that He could, would and should protect the Church established at the cost of His most precious blood.

INGERSOLL—I believe that if the whole truth were known, the ministers of the so-called orthodox churches do not believe much more than I do.

FATHER—Yet, they are everlastingly talking about faith in the Lord Jesus—they tell us that faith is not only the cornerstone but the foundation of the whole superstructure of God’s Church. However, when we remind them that Christ said: “Behold, I am with you all days, even to the consummation of the world,”

they reply: He may have said so, but we do not believe that He kept His word; if He had, the mother Church would not have become so corrupt. But here, again, they show a lack of faith. The Church in her teachings did not and could not become corrupt, for we know by the mouth of the Eternal Truth: "The gates of hell shall not prevail against it."

TREAT—How could Christ abide with His Apostles for all time to come? He died and they died.

FATHER—Another proof of your incredulity. "Oh, ye of little faith!" It seems that there is not a spark of faith in you. For God to guide, direct and rule, His visible presence is not necessary—He governs the universe, though we do not see Him. He can guide His Church through the successors of the Apostles as well as through the Apostles themselves—it is done through the influence of the Holy Spirit. "But the Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." John xiv., 26.

INGERSOLL—I think I see the point. You mean to say, if Cleveland were to die, the United States government would continue to exist, for another would occupy the presidential chair. I believe in this doctrine. I am a great American, and I believe in the Monroe doctrine.

FATHER—I hope this government will never die; but one thing is certain, its existence is not secured by a divine promise, as that of the Church. But, as the government continues to exist when congressmen, senators and presidents die, so the Church continues to

exist even when the successor of St. Peter, the first Pope, disappears from the stage of this world, for another is elected.

TREAT—Do you mean to say that there always was a pope?

FATHER—Yes, sir! It is just as easy to prove that there have been 257 popes previous to Leo XIII., as that the number of presidents in the United States is twenty-four (1896). Without a president, this country would be a failure. In like manner, without a head, the Church would be a monster. Therefore, it is well said in the *Handbook of the Christian Religion*: “Three things are essential to a society: a number of individuals, a common end, and unity of effort. A number of individuals collected in one place do not compose a society. The union of such an assemblage is only material, while the union of rational beings as such must rest on intelligence and free will. What they thus consciously aim at is the object or the end of their efforts. According to the diversity of this end, a society may be scientific, political, religious, etc. The particular end is, therefore, what determines the character of the society. A common object must be pursued, since it is this alone which produces that union by which the many become one. But the end is pursued as a common object only when it is sought with *united* effort. If a number of learned men work at the solution of the same problem, they do not, on that account, form a society. They form such only when they pursue the end common in itself with united effort and with common means.

As individuals, however, differ greatly in their views and in their choice of means, in order to secure united

effort and the use of common means, some power is necessary to direct the minds and wills of individuals in the choice and application of means to the end proposed. This power is called *authority*—the power to impose obligations, whether vested in one or in many. Where this element is wanting, there is but an imperfect and transient unity. Authority must be visible, i. e., it must reside in a visible subject, so that it may be recognized by all as a ruling power.”

A society without a ruling power will soon end in anarchy. Dispense with this power in our country, call it the presidency, or whatever you choose, and I shall move out of the United States within twenty-four hours. I would not spend and risk my life among a do-what-you-please people, among revolutionists, abolitionists and anarchists. I wish to live among an orderly people and under an order-preserving government. Therefore, Christ chose the Twelve, but to one only He gave the keys of the kingdom of heaven.

TREAT—I shall never submit to popery.

FATHER—It is not gentlemanly to speak about *popery*. Remember that the papacy is a divine institution, more than 1,800 years old. Furthermore, greater men than I or you paid their respects to it—the Apostles themselves bowed their heads in obedience when St. Peter gave his decision at the Council of Jerusalem in regard to circumcision: “And when there was much disputing, Peter, rising up, said to them: . . . it had seemed good to the Holy Ghost and to us, to lay no further burden upon you.” (Acts, xv.) There and then, for all time to come, the question in dispute was settled by St. Peter in the chair. He occupied the chair in virtue of his office: “Feed my lambs; feed my

sheep," (John xxi, 15, 17) that is, the whole flock. Christ went so far as to offer a special prayer for him that he might make no mistake, at least, not in his official capacity: "I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren." Luke xxii. 32.

INGERSOLL—If I were a believer in the teachings of Christ, this prayer would stun me, for I would not know how to answer the Father to keep St. Peter on the same level with the other apostles.

TREAT—I have no objections to St. Peter, nor to the prayer of Christ. It is the Pope for whom I have no earthly use. That St. Peter seemed to take the lead among the Apostles cannot be denied. He made the proposition that a successor to Judas be elected—he delivered the first sermon on Pentecostal day, and he received instructions that Gentiles, as well as Jews, should be received into the Church.

FATHER—More than this. St. Paul went to Jerusalem to *see* Peter, and he spent fifteen days with him. According to St. Matthew, St. Peter is called the *first*, though he was first neither in age nor in his calling to the apostleship: "The names of the twelve Apostles are these: The *first* Simon, who is called Peter." x. 2.

Now, my conclusion is this: if a leader, as you are pleased to call St. Peter, was necessary, even among the twelve, how much less can the chairmanship be dispensed with among their successors? Therefore, we cling to the Pope of Rome, successor of St. Peter in office.

TREAT—They say St. Peter never was at Rome?

FATHER—Who says so? In the first place, I care not whether he ever saw Rome or not—it's the office I

am talking about—Cleveland was President whether at Washington or on his hunting grounds. This is a matter of indifference to the American people, provided he attends to his official business, and upholds the Monroe Doctrine. In the second place, it would be just as easy to convince Americans that George Washington never saw this land of the Free, as to prove to the Romans that St. Peter did not live and die in their midst.

Lastly, all antiquity testifies in favor of the See of Peter in the eternal city. St. Irenaeus: "All the churches and all the faithful of Christ are bound to agree with the Roman Church on account of her superior principality." (Against Heresies, Book 3, chapter vii). St. Cyprian: "To be united with the See of Rome is to be united to the Catholic Church." Saints like Athanasius, Augustine and Cyril of Alexandria appeal to Rome. Tertullian says: "Happy Church (Roman), over which the Apostles have poured forth the whole of their doctrine together with their blood." (Book of Prescriptions.) The famous saying of St. Augustine has become a household word: "Rome has spoken; the cause is ended." He also said, speaking of the Church of Rome: "The See of Peter is the rock against which the proud gates of hell prevail not." And let me not forget the words of St. Ambrose, "Where Peter is, there is the Church." Pope Victor settled the dispute about the celebration of Easter.

TREAT—When St. Paul wrote to the Romans, he sent his compliments to Evodia and others; but does not so much as mention the name of St. Peter, styled by you Prince of the Apostles. Had St. Peter been there, he surely would have sent him his best wishes.

FATHER—I expected this objection, old as the hills, and exploded time and again. I write many letters to Indianapolis, but it does not even enter my mind to send compliments to the bishop of Vincennes. The objection is too flimsy for serious thought. Protestants themselves admit that Peter established the Roman See. Says Cave in his *Literary History of Ecclesiastical Writers*: “That St. Peter was the first Bishop of Rome, we affirm boldly with the whole multitude of the ancients.” Even Calvin, that arch-enemy of the Catholic faith, does not hesitate to say in his *Institutions*, Book iv: “I can not withstand the consent of those writers who prove that Peter died at Rome.”

INGERSOLL—One more objection, and, for my part, I have no more to say. Granted that St. Peter was at Rome; granted also that his successors took an innate pleasure in lording over the world, you must admit that, as your own church history testifies, Gregory the Great, in writing to John, the Patriarch of Constantinople, objected to the title of *Universal Bishop*. For this he must have had a good reason.

FATHER—This objection is almost as futile as Mr. Treat's. Gregory the Great took charge of the See of Rome left vacant by Pelagius II. in 590. When he heard that Recarede, King of the Visigoths in Spain, was reclaiming the people from Arianism, he writes to him: “I cannot find words, my dear son, to express the joy I feel at the tidings I hear of you.” He calls him son, though the latter lives in Spain, ruled by other bishops. To Mauritius, the Emperor of the East, the Pontiff writes; “Remove, remove from your soul, from your empire, and from your children, the crushing weight of the wrongs which are committed in the

provinces." Again: "Hear the words which Jesus Christ addresses to you by my lips: When you were but secretary, I made you captain of the guards, then Cæsar and lastly Emperor, and the father of an Emperor."

When Maximus, bishop of Salona, had taken possession of his see by armed force, Gregory wrote: "I am ready to die rather than to see the chair of St. Peter dishonored in my day." What he has done for the English-speaking people through St. Augustine, every child knows. Our saint not only held councils at Rome, but had them convened at Seville, Saragossa, Toledo and Hunesca.

In the face of all this, will you say that this Pontiff did not exercise supreme authority and unlimited jurisdiction? It is true, he wrote what you say to the Patriarch of Constantinople, but why? John usurped the title of *Ecumenical* Patriarch; in other words, he proclaimed himself Pope. Hence, St. Gregory wrote: "The Popes themselves (in their modesty) refused this title, when offered by the Council of Chalcedon; they glory in being styled the servants of the servants of God, though the guidance and primacy of the Church were given to St. Peter, whose lawful successors they are." Sapiienti sat—I, too, have no more to say. May God enlighten you and bless you, that you may see the error of your ways.

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COMMENTS

ON THE

“Short Line” Series

“SHORT LINE TO THE ROMAN CATHOLIC CHURCH.”

Dr. L. A. Lambert, famous as refuter of Ingersoll, and editor-in-chief of *Catholic Times*, says of the *SHORT LINE*:

“A strong controversial pamphlet;—has had a large sale and is attracting a good deal of attention. We advise our readers to get Father Book’s Excellent Pamphlet, *THE SHORT LINE*.

March 11, '93, Father Lambert in weekly articles took up the cudgel in defense of *SHORT LINE* reviewed by one H. D. Stubbs, L.L.B., New York City. The Rev. Father ends the debate in *Catholic Times*, of Philadelphia, thus:

“With two trifling objections unworthy of particular attention, Stubbs concludes suddenly and unexpectedly his criticism of *SHORT LINE*, after having gone only as far as the twenty-third page. As a reason of this abrupt departure from his original plan, he says:

“‘Any further attempt at noticing the merits of the book under discussion is precluded by the virulent nature of the articles responsive to mine.’

“He alludes here to the articles that have appeared in reply to him in the *Catholic Times*, which seem to have thoroughly disgusted him.

“He regrets that the author of *SHORT LINE* did not reply to him. Instead of regretting it he should thank his lucky star that Father Book did not deem a reply from his pen necessary. Judging from the ability shown in *SHORT LINE*, its

author would not have left enough of Stubbs for a coroner's jury to sit on.

"When the valiant Stubbs undertook to refute the SHORT LINE, he, to use a forcible Western expression, 'bit off more than he could chew.'"



Eliza Allen Starr, on the Short-Line to the Roman Catholic Church, in the Chicago Catholic Home:

The cover of this small book, a thick pamphlet in fact, tells a great deal about the one who wrote and publishes it, and has it printed, too, in his own town. The tint of the paper cover, the sepia colored fluid in which the title is printed and the whole arrangement shows taste; and no matter how small the book may be, it should be printed and made up in good taste. It is a great pleasure to say that the author and publisher of our little book has done this. It bears the imprimatur also of that true scholar and accomplished prelate, Bishop Chatard, of Vincennes. Even after such an introduction as these facts give us, bidding us to expect the work of a scholarly theologian, the book does not disappoint us. In truth, we are taken by surprise, as one fallacy after another is exterminated, as one would suppose, by the pure logic and homely, perfectly adapted illustrations. One of the first is that of the "roads," all leading to Heaven; and, as our author remarks, "even if they cross each other at right angles!" The agreement, too, of all churches on "essentials" taking the example of Baptism, is it necessary, or is it not? Thus the divinity of our Lord, the ground of hope to many, absolutely denied by others. Both cannot be in the truth. The old dodge of "When we get to Heaven we shall not be asked to what church did we belong?" does not take the whole of one of Father Book's lines to answer; and another fallacy, "It matters not what a man believes, provided he does what is right." How many have stumbled against these fallacies never to rise! They seem so weak under the strong light Rev. Father Book throws on them; but the work they have done in the world has undermined many a strong man's citadel. The "Way to the True Church" deals with the false reasoning upon that word of the Lord, "Search the Scriptures." The interpretation, the non-existence of the New Testament at the time our Lord spoke, is so simple, that a child's Catechism could adopt it; and the "rule of faith," the supremacy of Peter, the infallibility of the Pope, not his impeccability, are set forth with equal simplicity. The objections to the Church—confession, indulgences, the ceremonies of the Church as they appear to those who do not understand them, are treated in a way so fair, that no one can take umbrage, and so logically, that the wonder will be that so many will not read our little

book so as to receive it. The "Short Line to the Roman Catholic Church" can anger no person, and will, no doubt, convert many.

"SHORT LINE" AND "SIDE SWITCHES OF THE SHORT LINE."

(THE "NEW WORLD", Chicago.)

We name these two books together because they belong to each other—one is a sequel to the other, or, perhaps, an appendix to it would be the proper word.

Dean Book's little book appeared first, and has an enormous sale. It has reached its eighth edition and its twenty-first thousand. These facts testify to its value, without a word from us. It is but a little book in size, and very small in price; but it has between its paper covers matter enough to make America Catholic. It takes the form of a dialogue between a priest and a young Protestant. The latter, at the beginning of the dialogue, is that kind of Protestant whose mind is filled with the Protestant prejudices, and yet has no faith of any kind. He is more an Ingersollite than a Christian—but he has the great advantage of being honest and a gentleman. The priest undertakes to reason him into Christianity and then into the Catholic church. And he succeeds.

The "Side-Switches," as will be seen by the title, is the joint work of Dean Book and the well-known author, Father Jenkins. It is a discussion in which the participants are the priest and representatives of several Protestant sects, Lutheran, Episcopalian, Baptist, Methodist, etc. The priest presides and, keeping order among the disputants, allows them to carry on the discussion themselves. The result is like that of the "spelling school;" they argue each other down, and all at last see that they are wrong—only the priest and the Catholic church being right.

"MOLLIE'S MISTAKE, OR MIXED MARRIAGES."

(Dr. Lambert in CATHOLIC TIMES.)

The above is the title of a little book from the pen of the Rev. J. W. Book, of Cannelton, Ind., favorably known as the author of "Short Line to the Roman Catholic Church," "Side Switches of the Short Line" and "Thousand and One Objections to Secret Societies." A practical treatise on "Mixed Marriages" for the laity at this time: when these marriages are so frequent, is destined to accomplish much good. Father

Book, who has a keen eye for the times and rare practical ability, has given us such a work. He writes in the form of a dialogue, and this form, together with the simple, clear and direct way in which important questions and objections are put and answered, make it at once a very interesting and instructive little book. It is a book of only 134 pages, and is divided into seven chapters, in which he discusses "Mixed Marriages in the Old Law," "Mixed Marriages in the New Law," "Divorce," "Causes of Mixed Marriages," "Dispensations," "Duties of the Married," "Discord in the Family." He shows that the law prohibiting mixed marriages is "not of recent date, but from the beginning;" "Neither shalt thou make marriage with them," Deut. vii., 3; that the Church simply promulgates and enforces the law by authority, and that in the granting of a dispensation she emphasizes this law, never approves such marriages, but gives merely her reluctant consent to prevent a greater evil. His chapter on the causes of mixed marriages is admirable, as it points out the mistakes and the evils that lead to these unhappy marriages. He who would avoid the effect must avoid the cause. "Resist beginnings." "In writing this book," says the author, "I had two objects in view: 1. To put the young and thoughtless on their guard. 2. To come to the assistance of our overworked priests. And he has undoubtedly "succeeded in the one as well as in the other." His book is a genuine *multum in parvo*, and many will no doubt read it and derive much benefit therefrom who would never read a book on the subject in the high and dry style in which it is generally treated.

"THOUSAND AND ONE OBJECTIONS TO SECRET SOCIETIES."

(THE DAILY JOURNAL, Middletown, Pa.)

"Thousand and One Objections to Secret Societies" is the appropriate title of a spicy little book recently received, by E. B. Schaeffer, from his friend, Rev. J. W. Book, R. D., of Cannelton, Ind., who is the author of this interesting work, which gives some very strong points against secret societies. The book is written in the form of a dialogue, which makes it the more interesting.

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(AVE MARIA, Notre Dame, Ind.)

His early ventures in the field of free and easy polemics were so successful that the Rev. J. W. Book, R. D., of Cannelton, Ind., has again been tempted to enter the lists, this time in

opposition to secret societies. The attitude of the Church on this subject favors stricter discipline, as is evident from a recent decision in regard to the Knight Templars. The sentiment against these secret organizations is daily growing stronger with the non-Catholic public, which is beginning to understand more clearly their selfish and unchristian character. Father Book's little "brochure" will do much to strengthen this sentiment. In a simple, forceful way he points out the manifold evils to which these societies lead, and shows the danger to Church and state which lurk in them. The author makes out a strong case against the disciples of Freemasonry, and we commend his booklet to those who care to be fully informed upon the subject. Father Book is his own publisher.

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(NORTH-WESTERN WITNESS, Nov. 1893.)

This is the title of a little book just issued by Father J. W. Book, R. D., author of "Short Line to the Roman Catholic Church," and "Side Switches of the Short Line."

In all three he uses dialogistic style to bring out the information he wishes to impart. His "Thomas," as far as we had time to follow him, is about as free and blunt a questioner as we ever met in real life, and we have met quite a few. Hence it is that the reader will find a question or two on almost every one of the eighty pages, to make him wonder what the answer will be, but the answer is there in plain every day English, and shows that the author has studied the question in hand from every point of view.

This book will do much to dispel the fallacious and, in many of its phases, silly craze of the age.

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(CATHOLIC TIMES, Oct. 1893.)

This is one of a series of pamphlets which Father Book has been for some time sending from the press. His first was "Short Line to the Roman Catholic Church." The second, "Side Switches of the Short Line," and now appears the one above mentioned. They are all written in dialogue or conversational style, and the large sales prove that the author has struck a popular vein. They are all good books for a Catholic to lend to his Protestant neighbor.

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AUTHOR

BOOK, J.W.

TITLE

The Book of Books

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